BEHOLD THE MAN

A REVELATION OF CHRIST THE MASTER

BEHOLD THE MAN

BEHOLD THE MAN

A REVELATION OF
CHRIST THE MASTER

BY

LANA SACKMAN

AND

RASMUS ALSAKER, M.D.

CHEMICAL BLDG.
ST. LOUIS.
MISSOURI.

THE GRAFTON PRESS
PUBLISHERS NEW YORK

Copyright, 1928
By Rasmus Alsaker

Printed under the direction of
Frederick H. Hitchcock,
by Braunworth & Co., Inc.

DEDICATION

THIS BOOK IS AFFECTIONATELY DEDICATED
TO ALL WHO ARE SEEKING THE TRUTH.

A Prayer

My Master, I come before thee in spirit to receive thy blessing. Make me fit to utter thy words to the multitude. Let thy love and light radiate from me unto all my world about. Give to me the grace of God that I may speak His words of truth through thee, His son, my Master.

CONTENTS

	PAGE
The Master As a Man	1
Childhood	4
The Years of Training	13
Early Ministry	24
Teaching in The Temple	48
The Miracles	54
Late Ministry	68
The Master's Sermons	105
The Mighty Master	170
The Betrayal	180
The Trial	185
The Crucifixion	191
The Resurrection	197
The Workers in The Master's Vineyard	206
The Master and the Old Testament	220
Hear The Master Calling	230

INTRODUCTION

We pass on to you what was given to us over a period of many years. Read with an open mind, and may the light of truth bring peace unto you.

Lana Sackman,

Rasmus Alsaker.

BEHOLD THE MAN

THE MASTER'S WORK

This was told to us:

The Master's work on earth was to give to humanity the truth about God the Father, and to reveal man to himself. He came to teach the truth that the Father is not only just but loving; that man while on earth can come close to the Father by getting into harmony with Him; that humanity can grow and develop spiritually so that the individual can live well while on earth and make a good beginning in the eternal life; that man can so live that mortal life will become a benediction not only to the individual himself but to those about him; that life is abundant and everlasting; that mortal life on earth is a phase of life everlasting, and a very important one, for mortal life can be and should be a schooling and a preparation for the life to come; that what man calls death is not an ending, but a beginning of a greater life with splendid opportunities to grow and advance.

Christ the Master came to bear aloft the lighted torch of love and truth, so that humanity may be illuminated and guided by its flame.

BEHOLD THE MAN

1

THE MASTER AS A MAN

This is the story that was told to us:

Humanity has long viewed the Master as a being apart from the rest of mankind, but that he was not. He was one of the most human of men.

He was not a man of mystery during his days on earth. He was well known by a vast multitude; he was well liked and greatly loved. People do not love those of whom they stand in awe while they are still in the flesh.

Christ the Master was not a man of sorrows. He was habitually of good cheer, although he was a temperate man. He often quoted the old maxim, "Moderation in all things," and he lived accordingly. He was temperate both in eating and in drinking, and although he uttered the most striking sayings that have ever come from the lips of mortal he was also temperate in speech.

He was a most companionable man and mingled freely with people in all walks of life.

He was very strong and enduring. He was so resistant to the ordinary weariness of mortals that he was able to continue with his work long after his followers were worn out. Often he had two sets of followers to accompany him to his work, the first set for the early

part of the day and the second for the afternoon and evening, we have been told.

He was a keen man of affairs. Early in his career he placed his business on such a sound footing that he was able to do as he pleased without being tied down by the work in his shop.

He was an able man of parts, so well balanced that the world has never seen his equal, and perhaps never will again, for it is not easy for a nation or even for a race to produce such an individual.

When you think of Christ the Master, think of him as a human being like other mortals. Learn to know him as a man. It is as a man that he will be presented in these pages, for that is the true way of looking upon him. As such he is more inspiring than when he is viewed as a god. As a man he can inspire others to follow in his footsteps, while no reasonable human being dares aspire to do as well as God the Father Himself.

Think of Christ as a shepherd on the hillsides, his flock being composed of the souls of men.

When the Master went out on the hillsides to talk to the Father he would picture himself as being surrounded by the souls of men; they were his flock and he would talk to them, conveying to them the words that the Father spake unto him.

The Father admonished him to be ever among his flock. At times one of the sheep might not be white, but a black one strayed among them; the Master had compassion even for these and he would ask them to stay near him so that they would not miss any word that he spake, and perhaps the light of truth might in time cast away the blackness of the sheep and make them white.

With loving care he tended his flock and when he went

into solitude, as men thought, he took with him large numbers of his flock. He called to them, "Follow me and let my voice be heard and heed what I say, for the words of the Father pass through me and come from my mouth."

In this way Christ the Master healed many and they wondered that this great power was given to him and that he healed instantaneously, as they thought. They did not realize that their souls had been following the Master and that he had been teaching them without their knowledge. When they heard his words they obeyed immediately, for he had already healed their souls through giving them the true understanding; the understanding of the light and the truth came to them and they were made whole.

What many thought was mystery in the life of Christ was merely his simplicity and his great love for the truth and for humanity. His life was clean and pure; his was an open mind, through which the words of the Father passed as through a channel to his followers, to be spread broadcast.

It was a wonderful gift and a wonderful privilege to be able to carry these words of help, but it was not an easy road nor an easy life. Christ had heartaches the same as others, when he held the truth out that all might partake of it and some cast it back or ground it under their heels. But he did not become discouraged, falter and stop. What would the world be like today if he had ceased laboring for lack of appreciation?

2

CHILDHOOD

Thus the story came to us:

From time to time an especially gifted individual appears on earth. In early life he is as a rule much like other children. Sometimes he may seem an unpromising child. When he bursts into the full bloom of his genius the world is amazed.

One individual appeared about nineteen centuries ago so outstanding that a large part of the human race has long thought that he did not share our common humanity. Although he was like other infants, in boyhood he began to develop along most unusual lines. He was a dreamer and loved to roam the hills of Galilee. He would dream of heaven and God. He would go out on the hills by himself and think of God the Father. He had the purest thoughts imaginable.

This is the human being that will be presented in these pages.

Who was this wonderful boy, this dreamer whom we find on the hills of Palestine?

His name was Joshua ben Joseph, but he is better known to the world as Jesus of Nazareth.

He is the Master.

His life and his work have exerted a greater influence on humanity than those of any other mortal. He lived a life of love and truth.

Jesus was born as are other children in holy wedlock. He was the firstborn of his parents, Mary and Joseph. He was born in the town of Bethlehem a few years before the beginning of the Christian Era.

The mother of Jesus was a wonderful woman, very active and of forceful character. All who knew her well loved her. When she married Joseph she was a young girl, only seventeen years of age. Joseph was older, but he was not an old man, nor did he have a family at the time he married Mary. The Jews generally married very young. Joseph was about thirty-five years old at the time of his wedding, which seemed old in those days when the average life was brief.

It was the first and only marriage of Joseph, as it was the first and only marriage of Mary.

Joseph was a splendid craftsman. He spent all the years of his life in Nazareth. We speak of him as a carpenter, but he was not a carpenter in our sense. He made yokes and saddles, also plows which were constructed of wood.

Joseph and his wife Mary went from Nazareth in Galilee to Bethlehem in Judea to be counted in the census. Jesus was born while they were in Bethlehem. When Joseph and his young wife arrived there the town was so crowded that it was difficult to find lodgings. Joseph was not a rich man, but he could well afford to pay for accommodations. He was in prosperous circumstances for those days.

But he could find no other shelter, so he accepted the best lodgings obtainable and Jesus was born in a stable.

The Master did not live in the town of Bethlehem at any time. His parents returned to Nazareth as soon as they were able to travel. Jesus spent the years of his

childhood in Nazareth, until at the age of twelve he went up to Jerusalem to enter the congregation, as was the custom in those days. When they were twelve years old they ceased being boys according to the Jewish law. Then they became members of the congregation. Those who could afford it went to Jerusalem to be initiated into the Congregation of the Lord, as it was called. As Joseph was prosperous he could well afford to conform to this custom.

As an infant Jesus was not known at a distance. No one came from afar to visit him. No one in foreign lands had special knowledge of him. At this period he lived the uneventful life of other babes. As a child he continued to lead the normal life of other children. He became a very intelligent boy, bright and amiable, but he did not attract public notice as a young child.

Herod was not aware of the existence of Jesus until many years later. Herod was a cruel monarch and made many mistakes, but he did not issue an order that all children in Bethlehem under the age of two years should be slain. Joseph and Mary were not persecuted and they did not make a journey into Egypt with their little boy. All the days of their lives they spent in Palestine.

Many of the stories about the childhood of Jesus are merely legends which sprang up after he had attained fame. The boy Jesus performed no magic feats.

Even during boyhood the Master was unusually spiritual. He early gained the ability to connect with the great source of truth. His mother soon realized this. When he was but a little boy she approved of his going off by himself and meditating. She realized that he had superior insight and she always respected his wishes in spiritual

matters. She allowed him to do as he desired. As she was a very able woman Joseph did not question her manner of training the children. Jesus was allowed to grow and develop spiritually according to his own insight and the guidance he received from on high.

The family was large. Jesus had four brothers and three sisters. The oldest brother was James; the second was Judah; the third was Jonah; and the fourth was Jesse.

It was a little peculiar that the father and the five boys bore names beginning with J. Would not the people of Nazareth take notice of this and name them the J family? Strictly speaking, there was no J in the Jewish language, nor in any other language of that day, but that is as close to the original as we can render it.

The two oldest sisters were Leah and Rachel, and the youngest one was named Mary after the mother.

Joseph was an orthodox Jew. He had the education of the ordinary Jews of the time, having learned to read, write, figure, and memorize many passages of the Old Testament. The workers of those days were not trained to do original thinking.

Mary was an outstanding figure. She was active in body and mind. She was tall and remained slender and erect to the end of her earthly days. She was the only member of the family who understood Jesus while he worked on earth. Joseph did not realize that his oldest son differed from the rest of the boys.

Mary was a kind and lovely woman, and much beloved. She had great native dignity, and the neighbors looked upon her as a grand lady. Another member of the family who was very able was John the son of Zebedee; he was

the Master's first cousin. John's mother was Salome, the sister of Mary. John wrote the Fourth Gospel and is known to us as Saint John.

Mary was not only tall and slender, but she was fair and had blue eyes. Blue eyes were a family trait on her side of the house. The oldest son resembled the mother, for he was fair and blue-eyed too, and he grew to be a man of slender build, tall of stature, strong and active.

Of the boys in the family Jesus was the only one who learned to think independently. James, the second boy, was the head of the church in Jerusalem for a while after the Master's death. James was zealous and devout, but he did not have a true inner realization of the Master and the work that he performed so faithfully. After serving the church in Jerusalem for a while James returned to Capernaum and ended his days as a carpenter. The other three boys became carpenters and remained in the shop to the end of their earthly days. They were very much puzzled at the disgrace and the fame that came to their oldest brother. To the end of their days on earth they lacked an understanding of him and his work. They had been trained like other boys of their country and time, but the field of independent thought was closed to them.

The sisters were good women. They married and raised families. Girls were not educated in those days; they did not even learn to read and write. Mental development was not encouraged among the women.

His own mother was the only woman of the Master's acquaintance who could read and write, and she learned to do this after she married. Jesus was her teacher. Mary thought at first that perhaps it was sinful for her to do this, but her oldest son convinced her that knowledge

and the truth are not sinful attainments, nor is it wrong to cultivate one's God-given faculties. So unusual was it for women in Palestine to read and write at that time that Mary's accomplishments caused great comment both in Capernaum and at a distance.

The childhood of Jesus was a normal, healthful one. The father was industrious and the mother was busy with the children. Mary realized how spiritual her oldest son was, but she did not attempt to repress him. The boy was so fine spiritually that at the early age of ten years he began to develop his soul senses and then he became aware of the source of love and truth. At this time the divine training began and to the end of his days on earth Jesus served the Father in love and faith, to the best of his ability.

Jesus went to school in the synagogue. The boys would sit cross-legged around the rabbi, and that holy man, as they called him, would read from the Old Testament. Then the boys would repeat his words until they knew the passages by heart. They would learn whole chapters of the Old Testament in that way. The girls did not attend school.

The scholars did not learn to think; it was always how to repeat. The most important part of their education was to become schooled in the law and the prophets, which are to be found in the Pentateuch. Jesus was able to repeat the entire Pentateuch by heart. Most of the boys found this too difficult and could repeat only a part of it, but Jesus was one of the bright scholars and he memorized the entire book.

The rest of the boys with whom Jesus attended school did not learn to think. They were orthodox Jews and they considered the schooling they received a good educa-

tion. The world in those days was poorly educated, and the Jewish people had about as good training as any of the other nations of earth.

The rabbi taught the boys to read and to write and to do simple sums, and this was considered a sufficient education. They did not teach grammar and geography. The main part of their educational training was to instill religion in the boys.

But Jesus had other training. He was so sensitive and so well attuned that he learned on the hills of Galilee things that no mortal lips spoke to him. He reflected and reasoned about the truths that came to his inner self and his mind developed apace as he grew in physical stature. Even now the world does not understand the law of seeking and asking, which Jesus gave to the world. It was through complying with this law that he became a man unique.

When Jesus was twelve years of age his parents went with him from Nazareth to Jerusalem so that he might enter the Congregation of the Lord in the approved manner. They traveled down the Jordan Valley. Many of the Jews of Galilee and Judea thought it contaminating for them to go through Samaria. Also, the Samaritans were hostile and sometimes did bodily harm to those from other provinces when they journeyed to and from Jerusalem. Provincialism was extreme in Palestine during this period. The Judeans thought themselves above all others; the Galileans considered themselves superior to the rest; and the Samaritans believed that they were first in the eyes of God.

The result of this state of mind was disunion and enmity. The Jews were unable to agree among themselves

upon a common plan of domestic rule and the Romans took advantage of this situation.

At the age of twelve years Jesus had imbibed much wisdom, divine wisdom coming from no mortal lips. He did speak learnedly with the priests in the temple, displaying such a depth of understanding that he astonished them. But he knew that he had to be guarded. He said as much as he thought he could without doing any harm. He spoke frankly and in the spirit of inquiry; the priests were astonished that one so young possessed so much knowledge. They knew that he had only the ordinary education of a young boy, and they wondered how he had learned the things whereof he spoke.

When his mother returned from the day's journey, after missing him, he made the reply given in the Bible, which is the first published record of any of his sayings. These are the words he spoke:

"Didst thou not realize that I would be in my Father's house doing my Father's work?"

It was a wonderful saying for a child.

It has not been recorded that during this visit he went up on the Mount of Olives and while there were no companions of earth near him he prayed: "Lift me up, O Father. Let me rest in thy love. Fold me to thee and fill me with thy divine truth and understanding. Clear my senses from earthly sounds that I may hear thy words. I will do thy bidding."

Then he heard a voice speaking within him, instructing him to go into the wilderness and learn the laws of the Father, which he would later give to the world. The inner voice told him to learn in peace.

Jesus replied, "I will obey thy commands."

Jesus was a dutiful son and brother, but he was in the habit of going by himself into the wilderness where there were no distractions, and there for years he continued his schooling.

The incident on the Mount of Olives, the conversation with the priests and his training show how spiritual the boy Jesus was. It contrasts strongly with the trend of his own people of that time. Everything centered in the temple system, which was far more political and material than religious and spiritual. When they spoke and thought of the Messiah they had in mind an individual who would free them from foreign dominion and raise the Jewish nation from their lowly condition among the peoples of the earth, and make of them a ruling nation.

They were looking for a material Messiah who would help them in a temporal way, making them prosperous and powerful. Such were the desires of the politicians who ruled the nation, and the leading politicians were the priests and others who derived advantage through the temple and the temple system.

The common people, whom Jesus loved so well, were simple and industrious.

Even at the age of twelve Jesus desired to serve, to do the Father's bidding. He had noble thoughts, high ideals, and a great love for humanity and the Father.

3

THE YEARS OF TRAINING

And so the story continued:

Christ the Master as the most outstanding individual that has appeared during the known annals of the human race has excited great interest. Although he was a man, he was so wonderful that many have felt that he could not have been merely a human being, but that he must have been a god.

Why have so many held this belief? There are various reasons. Most individuals develop largely along material lines. As they grow older they become so engrossed in the things of this world that they forget that an earthly lifetime is but a moment in eternal life. They do not have a balanced outlook. But the Master fully realized that the fleeting time here on earth is as nothing to the life eternal. He not only realized this, but he lived accordingly. He gave the things of the world the necessary attention, but he spent far more thought and energy on the things of eternity, which are the matters of the spirit or the soul.

Most human beings are too selfish. They think that they should serve themselves and their family; they may include some relatives and friends in their serving, but the thought centers on self. The Master became a selfless man. He served the Father and in this way he served

humanity. He did not serve for the sake of pay, but he worked as he did because of the great love in his heart and because it was the right thing for him to do. Any payment he received was incidental, and his final earthly reward was death on the cross.

Many will give of their material substance to help others, but the Master gave himself in all completeness without reserve. He gave himself in life and he gave himself in death.

Human beings are generally a mixture of good and bad, with moments of high ideals and fine endeavors mixed with hours of baser things. But the Master always kept the fires of high ideals brightly burning. He ever looked onwards and upwards. Although he was a human being, his ideals were so high and his life was so noble that it is not surprising that a world lacking in understanding has said that he is a god.

Many believe that Christ dropped the tools of a craftsman and without special preparation stepped into his wonderful work. But that would have been impossible even for such an individual as the Master was. Great work ever requires much training. Jesus was gifted with great intellect and an exceptionally fine nature, but he had to develop his gifts. If he had not done so the world would not have heard of him.

He had splendid training. His mental and spiritual endowments were so great that he early became attuned to the best in the universe, and he was a universal-minded man. Using a modern expression, he early became attuned to the infinite, and it was through this attunement that the wonderful knowledge which still astonishes the world came to him. It was through this attunement that he was able to build such a character that it stood out flawless on that

last Friday. It was through this attunement that he was able to bring the light of love and truth to the world.

The Master developed the greatest of the gifts that God had bestowed upon him. He became so fine of mind and spirit that he rejected the evil and the false. He even conquered himself, which is the most difficult of human conquests.

With his schoolmates he sat cross-legged on the floor of the synagogue and repeated passages of the Old Testament until he knew them by heart. But this was not his true education, nor was it his most important training. His true education of early years took place on the hills where by himself he sought for the truth and asked for the truth in the spirit of love and faith. It was there that he heard the inner voice which in most human beings lies dormant. It was there that he developed his insight until it became so keen that he sensed the truth and became attuned to the Father Himself. He truly became the son of God the Father.

His training was gradual. The truths came to him out of the great storehouse where the pure of heart can at all times find spiritual food and drink.

For ten years he lived the life of an ordinary child. He was unusually bright and he was more spiritual than ordinary children, but during the first ten years of his life he did not attract special attention, nor were there any incidents in his life beyond the ordinary during this period. Only his mother knew that he differed somewhat from other children, and she treasured the knowledge in her heart.

But when he was ten years old an extraordinary event took place. He then began to realize that there are gifts and attainments in life of which ordinary mortals are unaware, because they live in such a way that they fail to

grow and develop. He soon became aware of the law of seeking and asking, a law which he later gave to the world. During his years of training he realized that he could say nothing about these things.

Many believe that Christ the Master performed miracles, that he nullified the laws of nature. He performed no miracles of the kind, but his very life from the age of ten until he died on the cross seems almost a miracle. Here we have the record of one human being who lived up to his opportunities, one human being who served as well as he could, one human being who conquered himself!

At first the truth came to him dimly. He realized that it was the truth, but it came to him as though in a haze. His sight was blurred and his hearing was confused. But little by little the ideas grew well defined and finally they became so clear and concise that later he was able to give to the world the most striking truths ever uttered by a human being.

He did not tell his people about this education. He realized that they would not understand him. He felt that he had been selected to do a certain work that was different from any other work ever done on earth. He was very keen about learning and he used to go out on the hills every day and remain alone in the silence where he could meditate, seek for the truth and receive it undisturbed.

Before long he realized that his great work was to spread the message of love and truth. Many say that there is nothing new in the teachings of Christ the Master, but the fact is that never before nor since has such a new and revolutionary message been given to the world. Before his day others had spoken or written about living a life of love, but merely in an incidental way. The Master

taught love as a living force, as a most important part of life, and he lived the beautiful doctrine that he preached. "Woe to the vanquished" was the slogan of the most powerful nation in the world of that day. Even those who practice that cruel creed now know that love is a finer and greater way of life than force. "Love ye one another," said Christ.

In the synagogue the Master learned to memorize, but on the hills he learned to reflect and reason. There his curiosity was aroused and he thought about the truths that came to him. At first they seemed so peculiar that he did not know how to receive them. He would wonder what they meant. He was a very innocent boy and many of the truths that dawned on him caused him great astonishment. He was so pure of heart that his understanding grew apace.

What were some of the truths that came to him in boyhood on the hills of Galilee? Some of them were very homely ones, some of them being sayings common to many nations, while others he later gave to the world for the first time. It was under the dome of the sky while he was alone that these words first came to him: "Thou canst catch more flies with honey than with vinegar."

Another saying that came to him on the hills: "Thy day is not lighted by the sun, but by the light of the God truths."

Jesus would ponder these sayings until he thoroughly understood them and then others would come to him.

"Let not thy feet stray into the brambles lest a thorn pierce thy flesh," flashed into his inner world. He thought long over this. Then the light of his day appeared and he knew that the sins of mortals are the brambles, and temptation the thorn.

One truth that was a little difficult for the boy in the beginning came in these words: "When thou art thirsty drink of the water of truth that thou findest on the highways. When thou art weak from hunger sit down in the shade of faith and feast on the bread of life." But it dawned on him that he was learning about spiritual thirst and hunger.

It was on the hills of Galilee that Jesus learned that no one need starve. There is always food at hand. Later he spoke to the multitude: "Even though the fishes are few in number and the loaves of bread are but two, there is food enough for the multitude and much left over for others who come hungry." He spoke of spiritual food for the soul, but it was given broadcast that he had fed the multitude on a few loaves of bread and a scant number of fish. He did feed their hungry souls according to the God laws, but a credulous age insisted on making a physical miracle of it.

"Seek and ye shall find; knock and the door shall be opened unto you. Seek not, ask not, and ye shall remain in darkness and your souls will famish." These words came to the Master in the silence of the hills. This universal law he later gave to humanity, but the world does not yet realize that Jesus spoke of spiritual things, and that it is useless to pray for material things.

Jesus learned the way of light, love and faith, and became imbued with the God laws. He sought and he found the things of the spirit.

Another truth came clearly to him: "Neither by flame nor flood canst thou be destroyed; the soul is imperishable; know that life is everlasting. The earthly body is but a mortal covering to be cast aside when one is ready to step across the border."

As his understanding grew broader and deeper Jesus learned more and more of the things that he would need to know in later years. With his increasing insight the eternal laws of divine justice dawned on him. He began to partake of the life eternal while he was still a mortal on earth, thus preparing for his great public work in the years to come.

He thoroughly learned the laws of love and truth, as well as the laws governing human life on earth, and through these he gained a knowledge of the laws governing spiritual life in heaven. His messages later astonished the multitude, for he was so conversant with heaven and God the Father. He knew.

It was on the hills that he obtained much of his keen insight into the human heart. He was unselfish and pure of heart and in his goodness he at first thought that others were the same. It surprised him that many were so engrossed in their own thoughts that they did not seek further. He did not in the beginning realize that human beings could be so selfish and so self-centered that they would not think of looking beyond their own little sphere. He was selfless and it seemed peculiar to him that others were so narrow that they thought of themselves only.

After gaining a good understanding of the human heart and learning the lesson of love and truth, which was the one that was stressed the most, he began to plan how to give the message to humanity. The world would not accept it from a boy, so he decided to be patient and work as did other young men until he had attained the years when men and women would listen to him. He was more interested in his great work than in the earthly activities at Nazareth, but he was willing to do what was necessary in order to deliver his message in an effective way.

Jesus had many things to contend with. His people were ignorant and superstitious. They were looking for miracles and wonders without end. They were looking for a political Messiah who would come and drive out the Romans. They were looking for a life of indolence and ease. They were looking for dominion and dominance. They were looking for worldly conquest. They were looking for a life of material prosperity. They wanted to rule the entire world through physical force.

They were not looking for a spiritual kingdom, which was the only kind of a kingdom that Jesus considered worth while.

The Master could not always labor to the best advantage, for he had to work in the medium in which he found himself. Many truths he could not tell, for there was no one to understand him, and he could not give where there was no one to receive.

The Jews were as superstitious as the rest of the peoples of the time, and they would not listen to anyone outside of their own nation. The rest of the world at that time was also afflicted with excessive provincialism. The peoples did not realize that all truth is of God and that it should be thankfully received no matter what mortal voices it.

The peoples on earth at that time were not so well informed as they are today. The sciences and the arts were not so far advanced. There was less travel and less interchange of opinions and ideas. Communication was slow and inadequate. Most of the peoples thought that they and their own nation were correct and that the others were barbarians. They believed that outsiders were too ignorant to be listened to. They did not have their minds attuned to the truth, and they would not accept the truth

from outside sources, preferring to be guided by narrow prejudice.

For this reason Jesus schooled himself to reach his own people, and through them to get the message to the rest of the world. He never thought that it was more important to reach the Jews than other peoples, but he knew that if he appealed to others he would lose his hold on the Jews, who considered themselves so superior and of such great importance that in their own eyes and minds no one else counted in the universal scheme of things.

Jesus knew that if he made the messages impressive enough no nation would be able to keep them for itself, for even in those days people were curious and they would listen to outsiders if the messages were different enough and interesting enough to arouse curiosity. He knew that if he made these messages so striking that there had been no others like them on earth, the truth would travel in all directions. In this, time has justified him.

How could he as a youth plan such a stupendous work? He was attuned to the eternal source of truth; hence knowledge and understanding came to him. He was the son of the Father, as other mortals can become God's children if they are pure of heart and in a loving spirit seek and ask for the truth.

After planning how to reach the Jews the Master began to map out his campaign. He was about ten years old when he began his training and he was only about twenty years of age when he finished his unique schooling. However, at the age of ten he was able to think and do what most human beings never learn to think and do, for he was so spiritual.

He soon understood the shams of those in authority. He realized that the scribes and the Pharisees engaged

in their work to make an easy living. He saw that they did not give forth the truth, but that they had crystallized ancient errors and prejudices and were turning these to their own financial advantage. He realized that in order to do good work he would have to upset these prejudices and errors, and that this would be a dangerous thing to do.

From the beginning the Master fully realized that he was jeopardizing his life, but he made up his mind that he would pay any price necessary in order to complete the work. He never hesitated. He did not count the cost. It was always the work with him, never the reward.

All who do truly great work in this world have to make up their minds to do the work without counting the cost or looking for earthly rewards. That was the spirit in which the Master lived and worked.

When he was about twenty years old his father died. Joseph did not know while he was on earth that his oldest son had exceptional spiritual gifts and attainments. The mother had realized this very early, and when the Master was about nineteen or twenty years of age she knew that Jesus had been chosen to do the Father's work.

Joseph not only wrought well himself, but he trained his oldest son to be a good worker too. Joseph used to tell Jesus that the reward is as much in doing good work as in the pay received.

Joseph had labored faithfully to support his large family. When he died he left the mother, Jesus and seven brothers and sisters. It devolved on the oldest son to support the family. For a while he continued the shop which was still in Nazareth. People liked him very well and he prospered in the business. He did his best, taking pride in doing good work.

Like his father, Jesus made saddles or yokes for animals and the wooden parts of plows. There was a great demand for this kind of work, for Jesus used the best materials obtainable and his goods lasted longer than those of careless workers. As they had previously sought out Joseph, so the patrons came from near and far to obtain the goods made by Jesus.

When the Master was about twenty-two years old he decided to move to Capernaum, for that was a larger town and offered better business and teaching opportunities. His people thought it was a risky thing to do.

"You have a good business here in Nazareth," they said, "and you may not be able to make even a good beginning in a larger place. You had better remain where you are, for here you are sure to make a good living for yourself and the family." But his mother told him that he could go to Capernaum if he so desired.

Jesus studied many books that the ordinary young Jews of those days did not read. He obtained the best Greek books to be had, which helped to broaden his earthly knowledge and sharpened his mind. In those days people did not travel far.

Young as Jesus was when he left Nazareth he had made a deep impression there. He had taught in the synagogue and he had become one of the leading men of the town. Even at the age of twenty years Jesus was doing the Father's work.

4

EARLY MINISTRY

And this too was told to us:

It is so generally believed that the Master's ministry was brief that it is well to realize that it began when he was about twenty years old and that its duration was over fourteen years. Even such a gifted man as Jesus of Nazareth could not accomplish in three years such a mighty work as he performed. His ministry began modestly with local work in Nazareth and it grew in scope with the passing years. His local ministry was a preparation for the great work that he did later for the entire human race. No records were made of his early work and hence people have had no knowledge of it.

The Master was a pleasant and companionable man. He was cheerful and attractive. He had a hearty laugh. He had his days of depression, as do all sensitive persons, but most of the time he was in a smiling mood.

He was a handsome man, slender and very tall, but so strong and enduring that he would be fresh and vigorous many evenings when his disciples complained of weariness. He was a good walker, swift of foot and a powerful swimmer.

The tradition coming down the centuries that he was fair is the truth. His eyes were bright blue with a trace of gray. His eye lashes were dark, long and curled up,

but when the sun shone on them there was a suggestion of gold about them.

His nose was of the straight Grecian type. His mouth was strong and his chin was square. His lips were full and firm, forming a graceful bow. He was often amused and when he smiled he showed both the upper and the lower teeth, which were fine and well formed. He smiled not only with his mouth but with his eyes.

He had a luxuriant growth of hair which was slightly wavy, but not curly. It was brown and it too had a golden glint when the sun shone on it. His beard was rather golden, but it did not suggest red.

His skin was very fair and vital.

On his right shoulder, above the shoulder-blade, was a small flat brown mole. On his right forearm was a scar about an inch long, caused by an injury received during boyhood in his father's shop.

His hands were slender but strong. He gave forth the impression of great reserve power.

So far as appearances were concerned, Christ the Master could have passed as a Gentile, but he was a Jew—there is no doubt about that.

He looked very youthful to the end of his days on earth. He was so full of the spirit of life everlasting and he kept his mind so fluid that he did not age early, as did his contemporaries, for the span of life was short in those days. Even when he was over thirty years of age strangers thought that he was only about twenty years old.

The Master was a very temperate man, but he was accused of intemperance by the formalists of the day because he attended some of the joyous gatherings of his people.

The spiritual part of man is independent in a way of

the body. The more developed the spiritual is, the less one needs in the way of food, but that food must be simple and of the best. The coarse foods, fatty foods and complex foods make the body gross and then the mind receives the coarser impressions; it attracts the lower order.

The Master preached to his disciples the necessity of abstaining from heavy meals and from eating coarse foods. Some of his disciples when he was on earth gave forth his words to the people in such a clear, spiritual light that they were easily understood. They were the ones who fasted. When the Master preached to the multitude he also fasted for many hours before speaking, that his body might be in harmony with his thoughts.

When at the age of twenty Jesus had finished training for his great work he found that he had a few years of waiting before he could fully engage in his public ministry. People do not readily accept what young persons have to tell them, and as the Master was so fair and youthful in appearance it was at first difficult for him to do his work. He did not have the dark, heavy beard common to many members of his race to give him a mature look.

Jesus was always willing to do his own work to earn a living, and he was not only glad but anxious to do the Father's work besides. He accounted it a privilege to spread the eternal truths. He did not think that it would bring him any earthly rewards, and it never did.

When Jesus had worked in his shop long enough to put it on a profitable basis and to teach his brothers how to take care of the business, he decided to devote more and more time to the Father's work. He thought that the best way to do this was to become well known locally before trying to gain renown at a distance, and thus pave the way for spreading the message of love and truth and faith on a large scale.

At that time religion and politics were one, so the first essential step was to become prominent in the synagogue, for the synagogue was more intimate in the people's hearts than the temple. The people looked up to the temple as a great ideal which had been glorified in the writings of the prophets of the Old Testament, but they obtained their spiritual comfort from the synagogue.

Jesus was a teacher in the synagogue. His work was so outstanding that he was one of the leading men of Nazareth before he was twenty years old. After moving to Capernaum he immediately took up the work in the synagogue there, and within a year he was one of the leaders in that community. People were always surprised that one so young could have so much wisdom and they marveled at his learning, for they knew that he had had only the common schooling of a young Jew, and in those days the average young man merely learned to read, write, do a few simple sums, and memorize. The people did not know about the Master's most important schooling on the hills, where the dome of heaven roofed the school, where the teacher was not a being of flesh and blood, and where a large part of the curriculum was to learn to think so that he could give out the higher truths. With his keen, clean, clear mind he grasped ideas very readily.

He sought the silence and solitude of the hills not only for the purpose of learning, but for the sake of thinking over the truths that he had already obtained.

There are seasons in one's spiritual life as there are seasons of the year. For instance, in the winter time the life, the energy, goes back into the heart of Mother Nature to get renewed strength in order to send out her blossoms and leaves in the spring, with added beauty and greater strength and growth.

And so it is with the spiritual life: At times there is a

lull. The spiritual forces recede into their inner world and there concentrate and gain strength to go forth in greater beauty with more magnetic power, enabling the individual to understand finer truths.

Christ went out alone for days at a time to concentrate and add strength to his spiritual powers.

The astonishment of the neighbors at the Master's rapid progress is well shown in the conversation he had with Meleliah, who lived in Galilee not far from the village of Nazareth, the Master's boyhood home. He had known Jesus from the time he was a little boy. When he became prominent Meleliah wanted to join his forces with the idea of leading an easy life. He was very much surprised that the son of a carpenter with only an ordinary education should grow up to be such an outstanding leader among the Jews.

It is interesting to note that the name Meleliah has been forgotten, as have many other names common in the Master's days on earth. The names then in vogue were often very long and seem peculiar to us.

"How is it that you are a teacher in the synagogue?" began Meleliah. "How is it that you who were a boy only yesterday have become a leader of the Jews while you are so young?"

"It is because I have a message to give them, and I love the work so well that they like to hear me give the message," answered the Master.

"I love my work too," said Meleliah, "but I do not love it well enough to keep on with it if I can get something to do that is easier and pays better."

"I love my work so well that I would keep on with it even if it did not pay at all, and it doth not pay in the earthly sense," explained the Master. "It payeth only

in the eternal sense, but the things of eternity are far more important than the things of the earth."

"How do you figure that out?" asked Meleliah. "And how do you know about the things of eternity? You can not look beyond this life. You do not know what happened before you were born and you can not look into the future."

"That is where thou makest a mistake," said the Master. "If thou lovest God well enough He sharpeneth thine eyes and thy mind so that thou canst look both into the past and into the future. That is one of the rewards I get for doing my work. I know what happened on earth before I came here in the body and I know what will happen in the great beyond after I leave this earth."

"You surprise me," said Meleliah. "I wonder whether your sight comes from God or from the prince of darkness."

"Would the prince of darkness give me power to help overthrow him?" asked the Master.

"I suppose not," said Meleliah, "but one can never tell what the devil will take it into his head to do."

"I get my power from the One whose work I do," said the Master. "God giveth me power because I do His work and if I did not do God's work I would not have the power to do work of any kind beyond the ordinary. We get strength and power when we are in harmony with Him and so long as I remain in harmony with God the Father I will have strength and power, but as soon as I grow discordant I will lose both my strength and my power."

"Yes, I suppose you are right," said Meleliah, "but I would not care to work for you or for God either if I had to work harder for Him than for anyone else and for less pay. I want my pay here and now. It is the

only pay I am sure of and I want it while I know I can get it."

"Thou realizest not that thou art passing up the pay of eternity for the rewards that thou canst obtain for a few short years of work on earth," said the Master. "The Father hath the power to reward thee throughout eternity, but thou wilt live here only a few years and during those short years thou couldst gain enough of eternal rewards so that thou canst not match them with ages of effort after getting into the great beyond."

"I never knew that and I am not sure of it now," said Meleliah. "You say so, but that does not make it so. I will keep on with my work here on earth and take my chances on the rewards of eternity." He acted according to his words and never worked with the Master.

This conversation indicates how Christ gave out the truth in his talks with the people he met.

Jesus was in the habit of explaining matters in ways that caused great astonishment. What the people had looked upon in a material manner he would give a spiritual meaning, which caused his hearers to wonder. The promised land, he told them, had no reference to the soil:

"Why do people think that this promised land they have heard of is so far distant when it is close at hand? All they have to do is to seek and knock, and the gate will be opened unto them that they may enter into the garden of truth."

When the Master set out to do the Father's work he would dedicate and consecrate himself with these words:

"I am a ray from the Father's great light to pierce the darkness of man's shadowed soul;
It is my purpose to send forth to clouded minds the light of truth:

Where truth reigneth there will be peace.
I wish to bring into the lives of humanity harmony and understanding;
I wish to guide them by the laws of divine wisdom, for I am the Father's servant."

The Master encountered doubt and opposition both in public and in private. When he told his brothers that he was going to set out to preach the doctrine of love and truth they looked upon him as a religious fanatic. They told him that he had a good business and he ought to remain at home to attend to it. They did not understand him, and they did not view matters in his light. Carpentry work in Palestine in those days was an honorable task. It was a pleasant occupation, working in clean wood and serving the humble inhabitants of the country. The Master was a splendid craftsman. He put love into his work and for this reason there were no complaints. Before long he had the reputation of being the best carpenter in the country. It was an honorable position that he gained in the business world. So long as he lived on earth the business belonged to him, and he financed his journeys from the profits of the business.

As soon as the brothers were able to run the business, the Master gave it less and less time, but he increased the time spent in the public life of Palestine. In the synagogue he used to give lessons to the poor people who could not afford to pay for schooling. In this way be attained the reputation of being a very good man, as he truly was. He did much work without reward or thought of reward. He spent a large part of his time in doing work without worldly recompense, which gave him pleasure.

He early stressed the importance and greatness of service. He would tell his hearers:

"It is a great privilege to serve, but this is something that humanity have not yet learned. They glimpse this truth, but they do not fully realize it. They talk about it, but they do not act accordingly, so this knowledge is not yet truly theirs, nor will it be until it becometh such an intimate part of them that they put it into their lives, that is, act as they speak."

Capernaum was on the main road and was at that time a rather large city. People came there in their travels from all parts of the civilized world, giving the Master plenty of opportunity to teach and preach. He established a good home at Capernaum, and this he made his headquarters whenever he was in the city. His mother kept house for him.

In those days people were even more provincial than they are now, and the Jewish people exhibited this trait in common with the rest of the world. Christ the Master was very broad-minded, and he told his hearers:

"The God laws are the same to all humanity; be they Jews or Gentiles, it matters not. There is but one Father; there is but one truth.

"I came as the son of the Father to give out the truth to humanity, to teach the world the God religion based on truth, and truth is built upon the foundation of love, not love of material things, but love that sendeth a mortal forth seeking for divine wisdom." Neither the Jews nor the rest of the world had heard such a doctrine as this from other lips.

None of the brothers of Jesus married. It was an unusual arrangement, for in Palestine at that time it was customary for the young men to marry as soon as they were old enough, but here was the family of Mary and

Joseph with five sons and all of them single. It caused much comment and the neighbors wondered why they did not do as others did.

There was a good reason for it. The Master realized that his work would be exceptional and that it would be necessary to be as free as possible. His mother did not care for the gossip of the neighbors. As head of the family she had the right to command her sons to do her bidding, but she never took advantage of this privilege. She used to tell her oldest son that she knew he had superior insight in matters of right and wrong, and she left him free to do as he pleased. She took the stand that inasmuch as she did not interfere with Jesus she would not do so with his four brothers. The brothers were not venturesome and they did not care to found families or to strike out for themselves in business. They felt that they had a comfortable home and were doing so well working for the Master that they could not improve their lot by establishing businesses of their own, so they worked for him to the end of his earthly days and then they continued the business under his mother's directions.

Finally the Master dedicated his time and energies to the delivery of the message of love and truth, and he worked in this field with his whole heart and his whole soul. He felt that the things of the world were of such small importance that it was a waste of time for him to do them any more, for he was specially gifted spiritually. He felt that his true work was for the Father and that the time he spent otherwise was not used to good advantage.

The Master fully realized that to do great work it is necessary to give one's self heart and soul and not count the cost. He acted accordingly and that is one reason why he was found worthy to do the work, for it had to

be done in the spirit of love and truth, without any selfish motives.

The Master soon had a great reputation in Galilee. He worked not only in Nazareth and Capernaum, but he made numerous journeys for the sake of spreading the light of truth among the people who were hungry and thirsty for they knew not what. He shared his light and truth with others as he traveled.

Christ the Master approached a city and the lepers came to him and entreated him to make them whole. He addressed them:

"If ye speak unto me as a man to cleanse you, ye can not be made whole, but if ye speak unto the Father and ask Him to cleanse you through me, then ye will be made whole. It is not I, the man, but the power of God that cometh through me that healeth, and it is of that power that ye must ask for help. Remember the words that I speak unto you, God the Father is a just and loving God. Come unto Him as little children and receive the truth and be cleansed."

A leper cried, "Praise be unto God that speaketh through thee, for His light entereth my soul and purifieth me."

The Master continued his journey on the ascending road, turned about, held out his hands in benediction and said:

"Blessed are ye indeed who have perceived the light, which hath entered your souls.

"Ye of little faith have not eyes to see the light of God, but ye who open the door of your inner world and call, 'God, Father, come and dwell within me,' will have the kingdom of heaven revealed to you."

Then he turned to his followers, saying:

"Be ye not afraid to go amongst those who are unclean, for if ye have faith within, ye can not be touched by sin and disease. It is for you to carry the faggots of truth to light the way and warm their inner sparks to life. Give to them that are hungry bread; give to them that are thirsty drink; and tell them that there is a bountiful table where all that come clean may feast.

"Let the inscription on your banner be, 'There is light and truth for all who seek.'"

When Jesus went into the land of Canaan many came forth to meet him. There were scoffers in the crowd, as well as many who were earnestly seeking the truth. Jesus was weary and footsore, for he had walked a long distance on the rough and dusty road, and he had talked to the groups that had met him on the way. Many came from the houses to greet him, but some of them threw stones and scoffed at him.

The Master turned about and spoke to them, saying, "Fear ye not to come and hear me."

One of the scoffers answered, "We fear you not, for you come with blasphemy and lies upon your lips, you who come to preach and say that you are the son of God and sent by Him. That is false."

Jesus said, "If ye fear me not, why do ye come with stones? I come with no harm in my heart, but I come to bring peace."

When Jesus went up to Jericho he rode part of the way on an ass. He met an old woman who was lame and ill. When she attempted to approach Christ, one of his followers spoke to her, "Begone and disturb not the one who is riding before."

The Master heard this command, dismounted and called to the woman, "Come and rest and I will let thee take my place."

Then those about him spoke to him and said, "Then thou art not what thou pretendest to be, if thou wilt walk and give this beggar thy place."

Some of those in the company felt ashamed to enter the gates of the city with the Master walking, after he had given his place to the old woman who was ill and crippled. Christ said to them, "When ye refuse to give help to the aged and ill, then ye are not one with the Father."

Many wanted Jesus to bedeck himself with fine raiment and jewels, for they said that as he was the leader he should look the part. He explained to them:

"I carry many jewels with me. I carry jewels that can not be bought. I wear a crown of service. The jewels set therein are gems given to me by my Father—gems of love, of truth, of faith. These same jewels, these gems, I offer to you."

When the Master helped the crippled old woman to dismount at the gate they were aghast. He spoke these words to her, "Thou hast accepted one of the Father's gems, faith; go thy way in His light and thou wilt be made whole."

When those about him showed their displeasure that he would so deal with an old beggar woman, he said, "She hath more wealth than ye have in all your treasure chests." Then he turned and walked away.

Various miracles have been attributed to the Master, who performed no miracles and repeatedly told his followers so. He often said to them, "Whatsoever I have done ye can do and in greater measure." But it was

marvelous that a boy appeared at that time in Palestine who was so spiritual that he developed his insight until at the age of twenty years he had a true, clear outlook on life. It is wonderful that this bright boy persisted without faltering, although he soon realized to what an earthly end the work would bring him. He knew during his years of training and during his ministry that he would obtain no material reward from his work. It is a great marvel that a human being would decide to travel such a road while still a child, and that he persisted on the journey.

At that time the Jews looked upon themselves as the Lord's chosen people, but they did not know for what they had been chosen. They thought they had been singled out to rule the world, but they did not dream of spiritual dominion. It was always dominion of the flesh and of force. They wanted to rule the other nations in order to satisfy their vanity and to lead easy lives. They wanted plenty of food and an abundance of wine, as well as other material things of this earth, but they did not seek to govern in the realm of the spirit.

Their religion was not of the spirit, but of petty material things. The scribes and the Pharisees had made laws so minute that they regulated nearly every action of life. The individual who observed these laws had no freedom of action and no liberty of mind. He was truly a slave.

It is generally believed that John the Baptist played an important part in the Master's life. This is a mistake. The Master brought spiritual light in the world. John the Baptist was a brave patriot, but he was as material as his age. He was seeking for material things for his race, and he was looking for a temporal Messiah, not a spiritual one.

Elizabeth was in the late forties when her son, John the Baptist, was born. It was no miracle, although it was unusual for women to have children at that age in those times. Women matured and faded early then. Everything unusual was considered a miracle and noised about as such, and the simple country folks would accept such happenings as miracles.

The Master's mother and Elizabeth were distantly related, but they were not first cousins.

Jesus went to the River Jordan to be baptized by John, and that is all the help that the Master received from his distant kinsman. John did not possess the light to illuminate the Master's way.

John the Baptist was an earnest, sincere, patriotic and bold fanatic. He was looking for a material kingdom of the Jews. His Messiah was to be one to free the Jews from the domination of the Romans. His Messiah was to be one to bring plenty of food and drink and clothing to the Jews and enable them to be lords of the earth. John did not even dream of a Messiah of the spirit. He lacked the high ideals that actuated Christ the Master.

John the Baptist was so extreme that at times he discarded all of his clothes and roamed naked in the desert, and he only resumed his garments when women approached. John meant well and he possessed great courage, but he was so extreme that his life ended in futility for humanity could not follow him. He influenced many, but he was not a forerunner of the Master.

John the Baptist did not send any disciples to Jesus, asking him whether he was the Messiah.

Christ the Master brought to the world a message of joy. John the Baptist spoke of a wrathful, angry, jealous God. The Master pictured a God of goodness and

kindness and love and light and truth. Their messages were so different that they were opposite.

Christ the Master began his ministry before John the Baptist worked in public. John's work was strictly material, though he spoke much of God, as was the custom among the politicians of the day. John's work was political. Contrast with John's teachings the Master's spirituality, as shown in his interpretation of the Twenty-third Psalm. First the psalm will be given:

The Lord is my shepherd.
I shall not want.
He leadeth me beside the still waters.
He maketh me to lie down in green pastures.
He restoreth my soul.
He leadeth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me.
Thou preparest a table before me in the presence of mine enmies.
Thou anointest my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord for ever.

Observe the beauty and the spirituality of the Master's interpretation of this psalm:

The Father is my leader; I follow in His footsteps.
He feedeth me from His bountiful love.
He leadeth me into the paths of peace.
He guideth my spirit in the way it should travel.

He filleth my soul with the light of His mercy and goodness.
He leadeth me in the way I should walk, in the Christ spirit of truth.
Thou art my guide, my leader. I give my soul into thy keeping,
Knowing that I am safe in thy loving care.
Thou preparest a feast of love within my soul,
That I may invite mine enemies to partake thereof.
Thou showest me the road of peace and truth and love.
Thy will is my will. I abide within the Father's love.
And so it shall be to the end. Amen.

The psalms have been attributed to King David. Would it not be interesting to know how and by whom they were in truth written? Might not the original Twenty-third Psalm have been penned by a Jew held captive in Babylon, about the year 550 B.C., while longing and hoping for the homeland? Was not the writer inspired? Did he understand the meaning of the beautiful verses, the higher meaning given by the Master?

The Lord's Prayer is more nearly accurate than most of the Master's teachings that have come down to us. That is, it has undergone less change than most of his utterances. Jesus did not pray for material things, and in this he gave us a correct example to follow. "Give us this day our daily bread," has no reference to material food, but it is a petition for spiritual sustenance. When the Master uttered this prayer he asked for the bread of life.

"Lead us not into temptation, but deliver us from evil," is an incorrect reading. The Father is Light and Love and Truth, and He does not lead His children into evil ways. In His goodness He desires us to walk in the way

of beauty and peace. The correct reading is, "Thou leadest us not into temptation, but deliverest us from evil."

The Master's teachings were so different from any other messages the world had ever received that the people wondered. They were charmed. It was like a burst of new sunlight breaking on the world, and many were attracted. Jesus worked alike with the rich and the poor, with the ones of lofty station and with the outcasts.

Some say that there is nothing original in the Master's teachings, but this is a great mistake. It is true that others had mentioned love and the Golden Rule, but only incidentally. The Master taught these high ideals as the very basis and foundation of mortal life, and he lived his teachings. He told the people to build their life structure on the foundation of love and truth, using the Golden Rule as a guide of conduct. "Love ye one another," he said. He himself, as a human mortal subject to unusually great trials and temptations, ever walked the right road and remained in the light.

The Jews despised their fellow countrymen who collected taxes for the Romans and avoided them, but the Master recognized them as fellow men in need of his services.

Zelemeniah the publican collected taxes in Galilee near the town of Nazareth. The Galileans would have nothing to do with him. The Master passed the gate where he sat one day and stopped and spoke kindly to him.

"Why do you who are a Jew and teach in the synagogue speak so to me who am an outcast among the Jews?" asked Zelemeniah.

"Because thou art a man with a soul and every man with a soul is worth saving."

"I have long since lost my soul and even if I had one it could not be saved now," replied Zelemeniah.

"It is never too late to save a soul so long as a man is on earth," said the Master.

"How is that?" asked Zelemeniah. "The other Jews say that one who collects taxes for the Romans is lost immediately and that he can not be saved."

"The Jews have nothing to do with judging anyone in this way," replied the Master. "The judgment is in the hands of God the Father and if thou wouldst be saved thou canst be saved."

"I wish you would explain that to me," said Zelemeniah.

"Thou canst give thyself to the Father and to the Father's work and He will wash thy sins away and in that way thou wilt be saved," said the Master.

"How can I give myself?" asked the publican.

"Thou canst work for the Father. Thou canst teach others, and in that way thou wilt be doing the Father's work."

"I will begin at once," said Zelemeniah. He arose, left his post and never returned to it. He followed the Master to the end of his earthly days.

This shows how different were the teachings of Christ the Master from those that were accepted in that day, also how he gained some of his disciples. Before his ministry on earth was completed he had gathered a great company about him. Some of his followers were prominent people and some were the poorest of the poor. He did not pay any attention to social distinctions. He looked within.

The Master spoke to the multitude that gathered to hear him, he conversed with those he met on his journeys, and he addressed his disciples. He was ever ready to give out the light of truth. He spoke most intimately to his disciples and instructed them:

"When ye go forth to cleanse, judge not from outside appearances. The house may be fine to look upon, but when the door is opened and ye enter, ye may find it unclean, full of rubbish, damp and dark.

"And so it is with the human habitation: The house may be fair to look upon, but step inside and ye may find poverty, filth, decay.

"It is for you, my disciples, to open the door that the light may penetrate to clean away the mould and the damp. It is for you to show the way to wealth, for there is such vast store of wealth for all. God the Father standeth ready to pour it in abundance within the home of every one, but it must be a clean home, a fit place to receive this blessing.

"This is your work, not an easy task, to cast out satan. It requireth one with strength, with courage, to fight the battle against the plague of ignorance.

"Be ye not cast down. Seek ever the Father's help, for He is ever ready to give strength to the weak, to let His light shine that ye may see the way.

"It is the lepers that ye must cleanse, not physical lepers, but the inward soul lepers that ye must heal and make whole.

"Before going forth to do your cleansing come to the Father and receive His baptism of love that ye may be fit to do the work.

"May peace and courage be with you."

Some who had no qualifications for the work wished to join the Master. Others thought that they could improve their material position and lead easy lives as his followers. The story of Zelemeniah the publican has been told, and now we shall tell about another Zelemeniah who worked

in wood near the town of Capernaum. He was an indifferent craftsman and had some difficulty in supporting his large family. He came to the Master and asked to be accepted as a disciple.

"What wouldst thou do for me?" asked the Master.

"I would like to go forth and tell about you and your work," said Zelemeniah.

"How wouldst thou go about it?" asked the Master.

"I would tell about the miracles and I would relate them in such a way that the people would think that you are more wonderful than you really are."

"Thou wouldst misrepresent me then?" inquired the Master.

"Not exactly misrepresent you, but touch you up a little," said Zelemeniah.

"But my work and I myself must stand in the light of truth, otherwise my work and I will not long endure," objected the Master.

"What difference does it make whether your work and you endure long or not?" asked Zelemeniah. "We have a few short years to spend on earth and the easier we make it for ourselves during these years the better it is for us. It makes no difference whether our work lasts after us. It is my policy to do as little as I can and get as much for it as possible," he added.

"But that is not my policy," explained the Master. "My policy is to do as good work as I can and to make my work so fine that it will endure. In my shop I do the best work I know how and as a result people come from far and near to get my wares and they later return for more. In my work for the Father my policy is the same, doing the work in such a way that it will last throughout eternity."

"Why bother about eternity?" objected Zelemeniah. "We do not know whether there is any future life or not. We talk about it a great deal, but we do not know."

"But we do know," asserted the Master. "I know that there is a future life. I know that God liveth and I know that the souls that pass over from this earth become the spirits in eternity."

"How can you know that?" asked Zelemeniah. "You have never seen or felt or heard a spirit."

"That is where thou makest a mistake," contradicted the Master. "I have seen and felt and heard more than one spirit. I am in communication with the spirits in eternity at all times."

"That can be only the work of the devil!" cried the horrified Zelemeniah.

"How dost thou figure that it is the work of the devil?" inquired the Master. "Hast thou ever seen me do any evil? Have I not always done good both in private and in public? How dost thou figure it out that the devil would send me on earth to do good?"

"I do not know," answered Zelemeniah. "I do not know anything. I believe many things, but I can not see the past nor can I look into the future and I do not understand how you can either."

"All of us can look both into the past and into the future if we open our hearts and souls to the truth," explained the Master. "These are not matters of this world, but of eternity. Those who give themselves to the Father become dwellers not only of this world, but also of eternity, and the Father giveth them faculties that the people who are interested only in the things of the earth do not have."

"You surprise me," said Zelemeniah, "but I do not dare

to look into such matters. I am afraid that the prince of darkness is back of them and I do not want to look into things that I can not understand. I understand the ordinary things of life, such as food and drink and earning money, but I do not understand looking into the past and into the future and I am not going to think about such matters any more."

"Suppose it would pay thee well to do so?" suggested the Master.

"How can I tell whether it would pay or not? Not knowing either the past or the future, how can I tell whether such practices will bring me any reward?" inquired Zelemeniah.

"Open wide thy mind and thy soul and thou wilt be given additional sight and greater understanding," said the Master. "Then thou wilt be able to tell whether such matters pay or not."

"I dare not do it," replied Zelemeniah. "I dare do only the things I understand. I understand about material things and I will keep to them." And he did not become one of the Master's workers.

Many of the things Jesus said startled his hearers. Some of them thought him blasphemous when he said:

"The Father and I are one, and so ye too are one with the Father."

This they did not understand. They found it impossible to realize their oneness with divinity. They did not understand the oneness and union and harmony of the entire universe.

They did not understand the universe. To them the earth was the only thing that counted, with the sun, the moon and the stars accessory thereto.

They had been raised to think that their own nation

was of special importance and that the God of Israel had the Jewish people under His special protection. A God who looked upon all nations alike, a God of the entire universe, had not occurred to them.

For lack of understanding they could not voice the universal religion that Christ gave to the mortals of earth. They got snatches of his teachings, remembering some of the most striking passages that he spoke. The gospel writers recorded some of these, several decades later, but they wrote them without their proper sequence and relationship.

Until Jesus was about twenty-five years of age he worked mostly in Galilee. He preached a little in Judea, but his great work in that province was performed after he had spent a year in Jerusalem teaching in the temple.

Whenever it was known that the Master would preach, multitudes flocked to hear him. His ministry was performed mostly in Galilee and Judea. He went into Perea. He also spoke in Tyre and Sidon, which were outside of Palestine proper. He preached in as many places as possible so that his message of love and truth and faith might be spread over the entire world.

5

TEACHING IN THE TEMPLE

The story continued thus:

In the days of the Master religion and politics were so closely interwoven that it can truly be said that they were one. All great countries had a state religion and as a rule the head of the state was the high priest.

In Palestine the religious leaders had long been either the rulers of the land or else they had been very influential in the councils of the country. They had fixed the policy of the land and many of the country's woes sprang from their narrowness and fanaticism. They were very intolerant and they ever tried to force their ways and their views on others. This led to quarrels and disturbances, and as a result the country had no rest. When there were no foreign wars domestic ones were being waged.

The Jews suffered greatly at the hands of outsiders. Their country was a highway between the great nations of Asia and Egypt, and as a result large contending armies often marched through the little land of Palestine, generally robbing as they went, for in those days only force was respected.

But much as the Jews suffered at the hands of foreigners, they imposed even greater hardships on themselves. Each tribe tried to take the lead, and every one of the tribes claimed superiority; also, there was contention within the tribes themselves.

With their quick intellect the Jews could have been a great nation indefinitely, if they had put aside internal rancor and animosity, but they chose rather to be ruled by outsiders than to allow any special faction to gain and keep enough power to govern.

During the Master's earthly days the Romans ruled over the Jews, but they allowed the priestly party rather free sway in domestic affairs.

When Jesus was twenty-five years old he had a well-established business which was profitable enough to allow him to do as he pleased. He had then been doing ministerial work for about five years, mostly in Galilee. The people were poorly educated according to our standards, and they did but little thinking. They were ignorant and superstitious, which greatly hindered the work.

The Master realized that it was necessary to work modestly in the beginning, so that he might do the great work before him in later years. It was not easy to place his message before the world; he had to make his appeals so vivid that they would attract the attention of the public.

He decided that he would first reach the simple people whom he knew and loved so well, and then he would approach those of higher education and station.

He succeeded with the people of Galilee and Judea, but he did not reach the Samaritans during his lifetime on earth. They were so bitter because they had not been allowed to share in the building of the temple that they refused to listen to anyone not coming from their own province. They had their own temple on Mount Gerazim and they refused to have anything to do with those who worshiped in Jerusalem.

The Master several times tried to do work in Samaria, but every time he was driven out and he was even threat-

ened with death. On several occasions he was brought before the local assemblies in Samaria for teaching and preaching, but he was allowed his liberty when he promised not to work any more in that province.

The most important part of his work was to reach the Jews of Judea; they were the purest type of Jews and descendants of the tribe of Judah. They felt themselves so superior that at first they resented having a Galilean come to them to teach and preach, but they soon became accustomed to the Master, who had a wonderful personality and such winning ways that they could not long resist him. It was necessary to be well known to get the message of love, faith and truth before the world. The one place for a Jew of Palestine to gain renown was Jerusalem.

At first they called Jesus the boy preacher in Jerusalem, even though he was twenty-five years old; individuals were much older at that age in those days than are persons of corresponding years today. The public first went to listen to him from curiosity, but they remained because he was so convincing. Before long he had a great following in Judea. He was one of the most popular preachers of the day. During the first few years of his public work no records were made concerning him and his sayings, but he was gaining experience and growing in power.

It was in the month of August, in the year A.D. 20 that the Master began to teach in the temple at Jerusalem. At this time he was very careful. He knew that he could not then antagonize the priests, the scribes and the Pharisees. He realized that the priestly party were so powerful that if he aroused their ire they would cause his downfall and death, and this he did not want to happen until he had delivered his message to the world.

The teachers were called rabbi. The priests were special officials connected with the temple. The scribes were the interpreters of the laws—the lawyers of that day, but religion was a part of their field. The Pharisees were a special class of men who were considered holy. They prospered at the expense of the ignorant and superstitious masses. They were formalists and ritualists. There were so many unwritten laws that there were Pharisees to check up on the Pharisees. Truly it was a peculiar situation.

As a teacher the Master was very successful. He was so full of love and patience that the people flocked to him from far and near. He made good use of his winning personality to help in making himself known, and in this way he laid the foundation for spreading the Father's message during the years to come. He was thoroughly familiar with the law and the prophets, but he taught many truths not found in those writings.

Jesus was so pure of heart that he reflected his own soul in thinking of others. In his boyhood days he used to believe that all the world tried to be good, and he thought that great men were good men. The truth had come to him before going to Jerusalem that the great of earth are seldom good, but he did not fully understand this until he worked as a teacher in the temple. That year in Jerusalem opened his eyes so wide that they never closed again.

Jesus went to Jerusalem thinking that he would find a gathering of holy men, and he found a set of politicians who had taken charge of the temple and were converting the spiritual longings of the Jewish race to their own private gain.

At first he felt very bitter about it and desired to expose the men and their practices, but he soon realized that this

would only lead to his own untimely death before he could do his great work, also that this was a part of his real education and that he would be able to make good use of it later. It was best to be patient for a while and learn all he could.

So the Master kept his eyes and his ears open and for the time being said nothing about the abuses that cut him to the quick.

He was on friendly terms with the priests and he became popular during his teaching days in Jerusalem. He used to hold classes in one of the temple courts. Sometimes it would be in the Women's Court and sometimes it would be in the Court of Solomon.

His pupils were numbered by the thousands and they came from far and near. He was the most popular teacher of the day. He was very careful not to give offense at that time. He told the people the truth but said nothing to offend the authorities. Instead of hurting the temple and the priests during his period of teaching in Jerusalem he helped, for his fame spread afar and many came to the temple because they wished to see and hear the Master.

The priests were both pleased and chagrined. They enjoyed the increased revenue they received because people flocked to hear the teacher from Galilee, but they disliked his growing popularity, and although the Master was careful he told many arousing truths.

At the end of sixteen months the Master was informed that he had done such good work that the Lord would not require anything more of him. He was told that he had done more than any other Jew not actively engaged in the Lord's work and that he would not have to serve any more. It was Annas himself that spoke these honeyed words. Jesus knew Annas well. He had frequently been a guest

at the palace of Annas, who received great revenue from the temple and lived ostentatiously.

It was in December, in the year A.D. 21, that the Master's teaching in the temple ended. He succeeded in reaching many people during his labors in Jerusalem; he became well known, and thus he made his later ministry more secure.

Jesus returned to Capernaum thoroughly disgusted with the practices he had found in Jerusalem. He had had high ideals of the temple, but a residence of more than a year taught him that it was principally a great financial institution for the enrichment of a few families who were so powerful and shrewd that they could continue the abuses generation after generation. He found that the temple was a money mart and a trading place and that the families of the high priests exacted extortionate profits from the Jews who came from far and near to worship.

He found that the temple instead of being a spiritual center was one of the most material institutions in the world.

He found that it was run for private gain instead of for public, spiritual profit.

He had been silent about these things during his residence in Jerusalem, but later he spoke burning words. He made up his mind to destroy the temple system. No, he did not desire to destroy the temple walls. It was the temple system he wanted ended.

He knew that it was useless to appeal to the priests and the scribes and the Pharisees, for with them the temple was a vested interest, a source of revenue. He would have to make his appeal to the public.

So Christ the Master continued to plan for his future ministry, faithfully and unselfishly, ever asking for the Father's light and love.

6

THE MIRACLES

Thus it was told to us:

Christ the Master performed no miracles, and he repeatedly explained this to his followers.

His life when he was on earth was so simple and so pure that it was not understood, and even now humanity would make of it something mysterious, something hidden, as though there were something to be searched for and found out.

Think back to the crusaders of Greek mythology, wrapped about in mysticism. The lure of the mysterious was as great in those days as it is at present. Much that was written then came from the imagination of great minds, and was accepted by many as the truth through the ages.

It is characteristic of mortals when giving out something that is real to clothe it in fanciful attire of their own creating. Human nature loves that which is mysterious. It was particularly so at the period when the Master was on earth. His followers dressed up the truth in the finery taken from the nooks of their own minds. The Master encountered many difficulties because of this, for the people clamored for the unreal miracles, thus making it more difficult to implant the truth. The public mind was so inflamed by the stories given forth by the disciples that

many simple rites performed by the Master were accepted as miracles.

The Master never masqueraded, never resorted to trickery. He endeavored to have the people understand that he did not perform miracles.

When raising people from the dead, as they termed it, he told them, "They but sleep," but in their excitement they insisted that these persons were physically dead. When Christ said, "They but sleep," his followers answered that it was the sleep of death and they affirmed that he brought life back to inanimate bodies.

When his disciples said that Christ performed miracles it hurt the Master to have them speak so, and often indignation would rise up within him. He would then call his followers together and point out to them the harm done by leading the people away from the truth.

It was at such times that he would have to go out alone and speak to the Father, asking to be given control of himself that he might not allow his indignation and anger to master him, but that he might have patience that in time they would see wherein they were wrong.

Christ the Master not only denied that he performed miracles in person, but he told his followers that other miracles were not real. He said that they were only figurative ways of explaining certain truths. He gave them, for example, the true meaning of the story regarding Daniel and the lions:

"Daniel was not bodily cast into a den of lions. The lions and vicious beasts stand for temptations and errors of all kinds that beset men and women. Daniel's great sense of truth prevailed and was his safe passage through these dangers.

"Humanity even now are cast in a den of lions. How

few come forth whole! Men walk constantly through this forest of wild beasts that are waiting ready to spring and annihilate them. It taketh courage, great courage, and absolute faith to make the journey safely.

"Faith is the divine knowledge of the truth that enableth one to go forth unafraid, protected by this armor of love and divine wisdom."

The Master frequently told his disciples that the work must be done in a truthful manner. He explained that it was through the Father that he was able to do this work:

"This day I live and have my being in the Father. He liveth, moveth and hath His being within me. Therefore, it is the Father's love I send forth. I speak to you in the spirit of the Father, the Supreme Intelligence that ruleth the universe.

"These are the words that I have received, the truths that have entered into my being, the great power, the strength, that enable me to do my work on earth. And so it is with you, my beloved disciples. Repeat and repeat these words until the true significance of their meaning saturateth your entire being. This is the power, the magnetic force, that enable you to give forth the true message of the Father, for it is the Father speaking through you.

"The things that I have done ye can do and in far greater measure."

The Master's attitude towards the miracles and the stories broadcast about them even while he was on earth is well shown in his conversation with Zemeniah. Jesus was passing through Judea south of Jerusalem, near the town of Bethel, when his disciples complained that they were weary and hungry. They had no food with them and the

Master sent Judas Iscariot, who was the man of business among his apostles, to purchase bread.

"Why do you buy bread when you can order it sent to you?" inquired Zemeniah.

"Why thinkest thou I can order it sent to me?" asked the Master.

"I have heard about the miracles and the feeding of the many thousands with a few loaves and two fishes," said Zemeniah.

"But that never occurred," the Master informed him. "That is merely a story told to impress the ignorant and the superstitious."

"Then I am ignorant and superstitious," replied Zemeniah, "for I believe it."

"Why believest thou untruths?" asked the Master.

"Because I enjoy miracles and if I did not believe in this miracle I could not be sure of any miracles. I do not want to lose my belief in miracles, for they are different from anything that happens in this world, and I get so tired of this world that I like to escape from it at times and live in a different world."

The Master was so impressed with the man's ingenuity and basic honesty that he asked Zemeniah to join him, which Zemeniah did and he became a very good worker.

At that time the world was full of Zemeniahs, and many of them survive to this day, thus causing a demand for wonders, myths and miracles.

The Master did his work according to the laws of God, which are the laws of nature. He healed the sick as any other good person can heal the sick who have faith. He healed many persons afflicted with nervous troubles.

But the master was a human mortal, and he knew that mortals are not perfect; he did not claim perfection for

himself. He was a good man, a very good man, the best man that was ever encountered on earth. He trained from childhood to live a fine life. He was truly the son of God, and all of us can be God's children if we give ourselves to the Father in love and faith without reserve, as the Master did. It was through giving himself to the Father as no other human mortal has ever done that he acquired very great powers while he was still on earth, powers that are not well understood even now, but powers that are perfectly natural. Because he had these inner powers so highly developed, a miracle-loving age told and believed some peculiar tales about him and his work, and many believe them to this day.

The miracle of Lazarus is authentic, but Lazarus was not dead and decaying, so it was no miracle. Lazarus was in a trance. People often are in a trance for several days. In the Master's earthly lifetime they did not make any tests of death. If a person appeared dead he was treated as though he were dead. Living burial was quite common, and if it had not been for the Master, Lazarus would have suffered that fate. However, the multitude did not understand and the rumor spread that Christ raised the physically dead.

Jesus explained to his disciples:

"What I have done ye can do, even to raising the dead. It is of the dead in spirit, not in the flesh, that I speak, those whose hopes have died within them; it is these that I raise from the dead; it is these who walk forth healed and in strength.

"What I have done has been misunderstood, but to you the truth is given. I have performed no miracles. I have fed thousands from a loaf of bread. I have raised many from the dead. I have fed their minds with spiritual

truth. I have raised their souls from spiritual death. I speak of spiritual food, of spiritual death, not of the things of the flesh.

"These are the things which people misunderstand and call them miracles.

"I say unto you, blessed are they who know the truth, who have the understanding of the God laws, and who have the faith to do the Father's work."

The Master did not turn water to wine at a certain wedding feast or elsewhere. Such stories are merely tales told by his followers to impress the multitude. He repeatedly tried to correct these false reports. He wanted the people to know the truth, as illustrated in his conversation with Zedekiah, a worker in wood who lived near Jerusalem. Zedekiah was an industrious builder of wooden houses, but not a thinker. He looked upon the Master as a very learned man because he could repeat the entire version of the law and the prophets.

"I would like to join you in this work," said Zedekiah.

"But what canst thou do?" asked the Master.

"I can tell the multitude about the miracles," answered Zedekiah.

"But the miracles never happened," answered the Master.

"I can tell about them anyway," insisted Zedekiah.

"That will not help me; that will hinder me," replied the Master.

"If they believe in the miracles they will believe in you," answered Zedekiah.

"But if they believe in the miracles they will believe what is not true, and if they believe what is not true they will not be helped by my work. I came to give to the world

the message of love and truth, but I came to give it in a truthful manner."

"I thought you came to be popular and powerful and that you did not care how you accomplished your object," answered Zedekiah.

"Thou hast not caught the spirit of my work," explained the Master. "I am the son of God because I am in harmony with the Father, and I must do His work in His own way. The Father doth not tell untruths and He doth not want any untruths told about Himself and His representatives."

"I never thought of that," admitted Zedekiah. "I will help you and tell the truth in a truthful way and I will not say anything about the miracles except that you did feed thousands of men and women with a few loaves and two fishes."

"But that is not true either," said the Master.

"I believe that one," insisted Zedekiah, who was very much puzzled, for he was a simple soul.

"Believing an untruth doth not make it true, and I know that this story is not true for it is told about me, and it did not happen," said the Master.

"I am afraid I can not help you then," admitted Zedekiah, "because without at least one miracle I would not know how to work for you." He remained a friend, but did not become one of the personal workers.

The origin of some of the miracle tales is easily traced, but some of them are obscure. A few will be explained.

The Sea of Galilee is large enough to have a small tide. The Master waded out to the boat through the shallow water, and as he was very tall he appeared to be walking on the water, the reflections adding to the illusion. With their inflated imagination his companions thought that he

actually walked on the water, instead of wading in it, and so the rumor was spread abroad that Christ walked on the water, in spite of his denials.

Peter was very impulsive and he thought that he would try to walk on the water too, but unfortunately for him he chose deep water for his attempt. He could not swim although he had been a fisherman all his life. When he began to sink he shouted for help, and as the Master was a strong swimmer he actually saved Peter from drowning. He, of course, explained to Peter that he did not walk on the water. As the Master had a sense of humor this incident amused him and he often smiled about it afterwards.

When Christ was reported to have calmed the waters he calmed the fears in the hearts of those around him. He did not know what fear was. When he spoke to his companions and said that there was no danger, it was the great force of truth, the knowledge of truth within him, that shone forth with such great light to those fishermen about him; they felt the force of that truth from him and consequently it was their fear that was calmed and then they saw no danger. But the tale was spread abroad that he calmed the raging water.

The story of the Gadarene swine is not based on fact. It did not happen, but the people were looking for marvels and they were given miracles. It was a matter of supply and demand.

There were many herders of swine afflicted with a certain sickness. The swine they tended also had the same disease.

The herders came before Christ, saying: "Behold, thou son of God, thou art able to heal and to cast out devils. We beseech thee to cast out the devils from us and from the swine, and make us whole."

Christ replied: "The devil within you is of your own creating. Wash your inner selves in truth, in love, and in the light and faith in the Father, and ye will be made clean. Can ye herd healthy swine when ye are diseased? Go wash yourselves, cleanse yourselves, and cleanse your swine."

And they spoke, "We beseech thee to help us, to show us the way that we may be clean."

Christ answered: "Pluck from your minds the thought of evil, the thought of the devil, the thought of disease. Replace these thoughts with love and light and worship of the Father, and then ye will be whole and your swine will be cleansed."

The herders cast themselves down at the Master's feet and prayed, "Father, the Father that Christ speaketh of, we call to thee, wash and cleanse us."

Christ did not heal in miraculous manner. He showed the way, as the Father shows the way. "Each one is a kingdom unto himself. It is for you to accept the truth and be made whole, or to reject it and remain in the darkness," said the Master.

Christ also said, "Ye of great faith are made whole, but without that faith ye can not be made whole.

"Follow me, for I lead the way to the Father's home.

"Purify your hearts and souls in the grace of God. Have your being within Him. There is no sickness, no sin, no death within the Father. Therefore ye of perfect faith are made whole."

Many of the Master's words were misinterpreted. He spoke of loaves and fishes in a spiritual sense and explained that there was enough to feed all hungry souls. The public changed the story and said that he fed the

bodies of thousands with a very small amount of food. And so the tale still persists.

The story of the transfiguration is partly fact and partly fancy. The Master was at times very much illuminated, as all good people sometimes are. He was especially so one evening, and some of his followers beheld him, but they did not see Moses and Elijah. However, this embellishment has persisted.

The Master emphasized his attitude towards the miracles in his conversation with Helemeniah who worked in stone in the city of Jerusalem. Helemeniah was interested in the teachings of the Master and one day he said that he was going to stop working at his trade to become a disciple.

"What wishest thou to do?" inquired the Master.

"I wish to follow you and to do your work," said Helemeniah.

"But what qualifications hast thou for this work?" asked the Master.

"I can repeat your discourses to the multitude," answered Helemeniah.

"But the multitude want to hear me and do not want to hear my discourses repeated by someone else," said the Master.

"I can tell them what you say and add some things of my own," proposed Helemeniah.

"What wouldst thou add?" inquired the Master.

"I would add that you have performed more miracles than anyone else and I could invent a few miracles that you did not do and say that you performed them," suggested Helemeniah.

"Then thou wouldst not speak the truth," objected the Master.

"What difference would that make if it caused people to believe in you?" demanded Helemeniah.

"It would make this difference that it would not be true and without truth my work can not stand," explained the Master.

"What difference does it make whether it is the truth or not?" persisted Helemeniah. "The priests do not tell the truth. They say the things that they think the multitude will believe and in this way they keep their positions and make an easy living."

"But I did not come to make an easy living," said the Master. "I work hard to give the world the message of love, but I must do it in a truthful manner or it will not do the world any good."

"If you are so particular as that I am afraid I can not help you," said Helemeniah, and he did not become a disciple, but he remained a friend.

There are powers that the ignorant people do not understand. Even the well informed know very little about some of these powers, the powers the Master possessed. He used his powers to heal some of the sick for in that way he called attention to his work. He could not perform miracles—no human being can do so.

After his physical death he appeared in spirit to about forty people, but that was not a miracle. That was according to divine laws. He was able to make his presence known to these people because of his harmonious relationship with divinity. This is not generally understood even to this day, but there are some individuals in the world to whom this truth will be clear. More and more persons will understand it when they seek the truth in earnest and become attuned to the Father, as the Master was.

There are no miracles, for everything that happens is

according to the laws of nature, that is, the laws of God. As God is supreme there is nothing above Him and hence there is nothing supernatural. Miracles do not happen, for God works according to His own laws.

There are certain powers which all individuals can develop, but most human beings fail to cultivate them. The Master developed his normal, natural powers, but he had no supernatural ones. He repeatedly told his followers, "Whatsoever I have done ye can do and in greater measure."

Christ the Master explained to his disciples, speaking as though he were addressing each one individually:

"If thou hast full faith in the Father thou canst go forth amidst storms and battles, amidst sickness and terror and say unto thyself: 'Be calm for thou art in the protection of Lord God the Father; have no fear; thou art safe in His love.'

"Thou canst stand firm and say in the voice of faith that it is the Father speaking through thee and thou canst be calm and fearless, and know that thou art speaking the truth. Then thou canst express that certainty of the Father's protection within thyself. Where the Father dwelleth there can not dwell harm."

It was because the Master was so positive, so sure of his oneness with God, that his deeds have lived throughout the ages and will continue to live throughout eternity. In that quiet voice that brought conviction he said, "Be not afraid; follow me." He guided those who followed in his footsteps to the great understanding, and then peace and the grace of God the Father had an abiding place within them.

Many will say that they are speaking the words of the Father, and they will utter the words, "Be calm," but

back of the words is the thought, "Will the Father protect me?" There is not the firm conviction, the firm faith that nothing can shake. If there is the slightest suspicion of doubt back of those words they are of no avail.

When Christ spoke amidst the storms to the fishermen, saying, "Be calm," he uttered the God thought. There was not the slightest trace of weakening in his faith, in his knowledge. He knew it was the Father within speaking through him, using him as a trumpet to send out the words, "Be calm; be not afraid."

"Glory be unto you who have the right knowledge of the true understanding," said the Master to a few disciples who were very close to him in love and faith. "Ye have lived with me through the days of my youth. Ye have lived with me through all the years. Ye know of my life as it has been, and now ye will give out the truth about me and my work.

"And may humanity know me, the man, the child, that hath endeavored to give the Father's message, that hath endeavored to teach the world life everlasting, brotherhood and good will towards all.

"I have told you before and I tell you again that I have performed no miracles. The miracles that they say I have performed come from the inflamed imagination of turbulent people, people who want miracles and clamor for that which is untrue. I have been going amidst the multitude healing the sick, the sick in spirit, and when the spirit hath been healed of the errors within, the flesh hath become whole and strength hath then been given unto them. I have healed by teaching them the right way of thinking, of looking upwards and onwards, of living in truth and in faith.

"So simple have been my teachings that the people have

not been satisfied, and they have imagined that I performed miracles, and those who have been bent with sorrows have come unto me and I have lifted them out of the shadows, and they have raised their heads and given thanks for their release from sin. These things are not miracles, just the truth penetrating the shadows of sin.

"Blessed indeed are ye who know the truth and know me as I have lived amongst you, as I am.

"Ye have received my words; ye have seen my life; ye know the truth; ye know the messages that I came to give.

"I have told you before and I repeat this day: I live amongst you. My spirit is with all mortals who open their minds to the truth, and so it will be after my body turneth to clay.

"When ye give forth my actual life and work, the truth, may it bring peace and light into the hearts of men, and may the peace of the Father's blessing rest within you."

7

LATE MINISTRY

And this too was told to us:

Every man sets a seal upon himself.

In the lingering twilight of life one often looks back to the morning hours and sees moments that have been wasted, and this brings regrets and sadness.

When Christ the Master was on earth he oftentimes looked back to the morning of his life and thought possibly he could have done greater work, given out more strength and help, but he did not stand still and mourn over the moments of the past. He girded his loins with greater strength to meet the perplexities that were before him. He was sure and positive in his faith and power, and he grew more fully resolved to work in the truth and in the light that he might give out the Father's wisdom to humanity.

Like cobwebs he brushed aside the perplexities that arose before him. He labored and sacrificed and inspired others to do likewise, going onwards and upwards in spite of obstacles so that he might bring light to humanity.

He knew that the priestly party wanted him to stop his public ministry, but the important thing for him was to do the Father's work. After a brief stay in Galilee he returned to Judea, for it was necessary for him to preach in or near Jerusalem to be heard in the world. He had to

go where his words would be scattered abroad if his message were to carry far and wide. Jerusalem was the only great city in Palestine. People came there from the entire known civilized world. Through the ears of Jerusalem he could gain the rest of the world as an audience.

The Master had to build a good foundation for his work. At first he was unable to give the messages that he presented later, for the soil was not ready. He attracted the public through his fine, genial personality. Later he was at times severe; this was necessary, for otherwise he could not have given all of the truth the world needed to become aroused.

The Master's great work was to present the message of love and truth in such a way that it would never be forgotten. He stressed this far more than the published records show. Much that he gave to the world, much that was recorded, has not been published. He stressed truth as much as love, and he ever taught the necessity of having faith. "Love and truth go hand in hand," he said.

The Master worked and planned for years to make his great message effectively known to the world. He knew that he had to do more than speak of love and truth and faith. He lived his message and made of himself such an outstanding personality that the people were attracted to the truth through his life.

Christ the Master knew to what an end his life was tending. He could have stopped the work and thus he could have saved himself from the death that came to him. There was no one to compel him to finish the work he began in childhood. But the fires of high ideals blazed so bright in his breast that he would not consider such a surrender. He was willing and anxious to do anything to make the work effective. He would gladly suffer anything to com-

plete his task. It became the greatest desire of his life to do the work so that it would not have to be repeated. He wanted to live as long as necessary to accomplish this, or he would allow his life to be cut short to deliver his message in the most effective manner.

His ambition was to serve the Father and in this way help humanity to travel onwards and upwards.

He never hesitated nor faltered. He felt that no sacrifice was too great in advancing the Father's work.

But what need has the Father of the services of human mortals? Many have asked that question. The Master gave the reason to his followers:

"My beloved disciples, the truth given to mortals by the Father must come through the agency of mortals. The divine truths coming to the human race must come through human beings. If there are no members of the race fit, willing and able to receive and give forth these truths, it showeth that the race is not well enough advanced to receive them."

He told his hearers that time will be found for progress and work, in these words, "Remember that the soul dieth not, that life is eternal."

Although the Master's message was for all human beings, he had to confine his work to Palestine. The Romans did not allow people to travel freely, and they had such great power that to disobey them was out of the question. It was merely courting imprisonment and death in the arena, and such an end would not advance the Master's work.

To make the work more effective and secure he gathered about himself a personal following. These helpers were pupils or disciples. They had to have certain qualifications to be of true service. In the interviews with various

individuals the Master would give out eternal truths which are as helpful now as they were centuries ago.

Zeleliah made stone figures to decorate the houses of the rich. He had a good business, for there were not so many artist-artisans in those days as there are today. Zeleliah was very much impressed with the discourses of the Master and wished to become one of his workers.

"What canst thou do to further the work?" the Master inquired.

"I wish to be one of your disciples and would like to know how to go about it," said Zeleliah.

"Thou canst give thyself to the work, heart and soul. Thou canst forget this world and become a worker in the Father's vineyard while thou art on earth," explained the Master.

"But I want to do your work in order to better my position in this world," said Zeleliah.

"Thou wouldst join me in order to better thy material position in this world?" asked the Master.

"Yes, I want to do your work because it is easier to talk to the multitude than it is to work in stone, and I would expect to get good pay for doing the work," was the frank acknowledgment.

"Then I can not use thee," said the Master. "I can use only those who give themselves without reserve, heart and soul. I can use only those who do this work for the love of the work, not for the love of money and ease." So Zeleliah did not become one of the disciples.

But the outcome was different with another Zeleliah, who was a publican. He was heartily disliked by the Jews, who looked upon one of their own race who collected taxes for the Romans as a traitor to his countrymen. Zeleliah

was stern and strict and he did not mind what the other Jews said about him. He was ostracized by them, but the Master stopped and spoke to him. Zeleliah marveled that the Master would speak to him when the rest of the Jews passed him by with averted eyes.

"And why do you who are a Jew speak to me who am considered a sinner?" asked Zeleliah.

"Because thou art a human being with a soul," answered the Master, "and I came to work among the sinners, not among those who are already saved."

This answer struck Zeleliah the publican so forcibly that he thought deeply about the matter and it was not long until he gave up his business and began to follow the Master. He became an excellent worker.

Herelekiah was a locksmith who worked on the temple. He thought that metal work was rather strenuous, so he decided that it would be well for him to join the Master's forces and lead an easy life.

"Why thinkest thou that my life is easy?" asked the Master.

"You only talk," said Herelekiah. "You do not work with your hands. It is tiring to do physical work, but to talk is easy. I am never too weary to talk."

"How about thinking?" inquired the Master.

"I would like to talk about something that does not require any thinking," said Herelekiah.

"But thou canst not talk without thinking in my work," replied the Master. "It requireth deep thought to give my messages to the world."

"But surely there are some messages that can be given without thought," persisted Herelekiah, "and I will give those."

"I need workers who will labor more earnestly for me

than they would for themselves or for anyone else and for less earthly pay," said the Master.

"If that is the kind of employer you are, I do not care to work for you. I will continue to ply my trade as a locksmith," he declared, and so he did all the days of his life. He did not realize that earthly time is but a moment in eternity and that he could gain more in eternal measure in this world than is possible with much harder work after reaching eternity.

The Master could use only faithful, willing, earnest workers, and such he found the devout Leah to be. She had no schooling, for they did not educate the girls in those days. But she wanted to help to spread the gospel of love and truth and faith.

"What canst thou do to help?" the Master asked her.

"I can give the message to the women," she said.

"How wilt thou do it?" asked the Master.

"I will tell them the truth as you tell it to your listeners," she said.

"How wilt thou do the work?" inquired the Master.

"I will go from house to house and tell the women about it in their own homes," she replied.

"That is a very good idea," agreed the Master, and Leah became one of his disciples, acting in the capacity of home or domestic missionary. She worked all the days of her life spreading the story of the Master and his work among her countrywomen.

The Master often stopped at the town of Bethel near Jerusalem. Here he encountered a rather indifferent worker, Heleliah by name, who also wished to become a disciple.

"You lead an easy life," began Heleliah, "and that is the manner of life I prefer."

"How dost thou figure out that I lead an easy life?" asked the Master.

"You do nothing but talk to the multitude," said Heleliah.

"Wouldst thou call it an easy life to address great crowds of people and to be constantly traveling?" inquired the Master.

"It is not difficult to talk," answered Heleliah.

"But how about thinking?" asked the Master.

"You can talk without thinking," asserted Heleliah. "Just say anything that comes to mind."

"But I have to give the world a certain message and that requireth a great amount of thought, for it must be given in the right way," explained the Master.

"Just give the world any message that comes to mind and in this way you will save yourself the trouble of thinking," suggested Heleliah.

"I can not do things in that way and I can not have disciples who want to do their work in that manner," said the Master. "There is an aim and an object in every message I give, and it must be given with care." Heleliah was disappointed and returned to his trade.

Jesus had to train his followers and lead them on when they grew weary or discouraged. He addressed them in beautiful language and instilled in them high ideals; he used the Christ language:

"Ye have come in the springtime of love to gather the newly opened blossoms of truth. This great divine wisdom is just beginning to bud within and sometimes these tiny buds seem blighted. Let not one of these flowers of life be wasted. If perchance they wilt, water and tend them and bring them back to life. How terrible a sight it is to see a tree in full flower when ye picture before you the

fruit that is to come, and a blight appeareth and the tree is laid bare.

"And so it is with you, my disciples, when ye go forth to do my work: Ye have planted that tree within, watched the blossoms come, and I have seen some laden with fruit and others blighted.

"It taketh courage, it taketh patience, it taketh perseverance, it taketh faith and love to keep that tree in good condition.

"And so I tell you, watch the blossoms that none be blighted, for that tree is blooming in the garden of God. It is the inner garden of your life. Let no storms lay waste the flowers that bloom there. It is the blossoms from within, sturdy white blossoms of truth and faith, that ye are to give to the needy of soul ye meet. Speak to them in the language of love and brotherhood; show them the light and the way.

"Preach not empty words. Be careful lest ye say what doth not come from your hearts."

At other times he would tell his disciples how greatly humanity need the truth:

"Gather your works of love together and spread them out wide like the sands of the deserts, and let the winds of truth come from heaven and blow northwards, southwards, eastwards and westwards that all humanity in every country may receive the truth in a shower of blessing.

"O my disciples, know ye not that hungering souls are waiting for this rain of truth, parched, so hungry and thirsty for the light, for the cooling balm of truth?

"It is for you to go forth and lead them where this rain from heaven will revive their parched souls, that the truth may spring tender and green within and that their

garden may bloom and bear fruit. What a work there is before you! What a great and loving work in the Father's vineyard!

"See that the vines are well pruned, that the fruit may grow in plenty so that the wine will be rich in nourishment.

"This is your work. Go ye forth on this pilgrimage in the grace of God the Father and see that ye do not stray aside into the shadows, but walk ye in the footprints of God Almighty, the loving, the just Father to all who call to Him.

"I ask that this day peace may reign within and that your world may be filled with light, the light of divine wisdom.

"May God's blessing be with you."

The Master found it necessary to instruct his helpers in many ways. He had to remove from their minds the idea of a wrathful, jealous, violent God who meddled in human affairs and instill in them the truth that the Father is a God of love and justice. He had to vanquish the darkness by supplying light:

"I say unto you, my disciples, be ever ready to build block by block; continue until the Father's home is complete. Allow no thought of destruction to enter your minds. What is untrue, unreal, cast out and put in its place one more perfect building block so that there will be no room for a return of evil.

"The Father maketh no threats, neither do I make any threats. I state the truth. On one hand I indicate the beauty of life when God's work is accepted in all truth; on the other hand I show what may happen if man createth his own images and worshipeth them.

"And I say unto you, cast out from your abiding place

within all false words, false thoughts, deception and evil which create sickness and death. Build within your world mansions for truth, for love, for light, and then ye are building the life eternal, the life everlasting, in God's light.

"Build on the rock of truth that no storm may destroy your structure.

"If one offendeth you do not speak to him in harsh terms. Rather say, may peace and truth abide within.

"The truth hath been given to you because ye came to me as little children, seeking the truth with open minds, and your faith hath made you whole.

"Blessed indeed are they who walk in the grace of the Father and accept His laws."

The Master's campaign to impress the Father's message on humanity was costly. His late ministry lasted about eight years, and his following was large. The profits from his shop in Capernaum were sufficient for his own personal needs and he paid his own way in the work all the days of his life. But he did not have the material means to finance his disciples who were numerous during the later years of his ministry.

Many who appreciated the work and were drawn to the Master helped to solve the problem of finance. A few instances will be given to illustrate the manner in which money was obtained. Zeddediah was one of the Master's friends who lived in Judea. Jesus had known him from the beginning of his ministry in that province. Zeddediah regularly attended the meetings and became very enthusiastic about the work. He wished to become a disciple, but he was lacking in education. He was full of zeal but was unable to express what he felt. He was a splendid worker in metal and the Master advised him to continue

in his trade and give a part of his earnings to help spread the Father's work. Zeddediah was glad to do this. He set aside one-tenth of his earnings and he was the first one to do this for the Master. That is how the term "tithing" came into being in connection with this work, for it is Jewish for one-tenth.

Zemeniah also was a friend of the Master. He lived in Jerusalem, wrought in metals, and was a man of standing whose work was in great demand even at a distance. He too wished to do something to further the Master's work, but he could not read or write, nor could he express himself clearly. So the Master told him what Zeddediah had done, and Zemeniah agreed to do likewise. In this way the custom of tithing sprang up. People who could not work personally gave a part of their earnings, and thus they were in the work too.

Another friend of the Master was Zeleliah who lived near the town of Bethel in Judea. He earnestly desired to do personal ministerial work, but he was lacking in education and ability to think constructively. He was full of faith, so the Master suggested that he do as Zemeniah was doing. After a while many contributed.

Some wanted to give more than one-tenth. An outstanding one among these was Heruliah, a worker in stone in Judea, who had great faith in the Master. He lacked the mental training to do personal work, so the Master told him what others were doing and suggested that Heruliah do the same.

Heruliah pondered a while and replied, "I do not need more than one-half of my earnings and you are welcome to everything that I do not need."

"Thou hast given more than thou knowest, for thou hast given everything thou hast, and that meaneth thou

hast given thyself," said the Master. This pleased Heruliah and he remained a devoted follower to the end of the Master's earthly days.

Some experiences Jesus found quite amusing, such as his first meeting with Zeddediah who made cunning brass work for ornamental purposes. His lamps and door ornaments were in great demand.

Zeddediah did not like the Master when they first met, and he especially objected to his blue eyes. "Blue eyes are not a proper thing for a Jew to have in his head," he remarked.

This came to the Master's ears, so he sought out Zeddediah and asked, "Why dost thou dislike me?"

Zeddediah was ashamed. He did not like to admit that he was prejudiced, nor did he tell the Master that he disliked blue eyes, so Jesus asked, "Suppose the sky were brown, how wouldst thou like that?"

"That would not be a proper sky," replied Zeddediah.

"Suppose it were orange or red or yellow or any other color except gray or blue?" continued the Master.

"That would not be a proper color for the sky," said Zeddediah.

"Why would it not be a proper color for the sky?" asked the Master.

"Because the sky is naturally blue when it is not gray," replied Zeddediah.

"But if thou lovest a blue sky why dislikest thou blue eyes? Eyes are of many colors. The Jews have brown eyes as a rule, but many of them have blue eyes and gray eyes too, and why dislikest thou eyes because they are blue when thou likest a blue sky?"

"I don't know," admitted Zeddediah. "I do not really dislike blue eyes, but I was looking for an excuse to dislike

you and the blue eyes were the first excuse I could think of."

The Master laughed heartily and Zeddediah felt ashamed. Soon he became a follower and one of the best workers, and he remained so to the end of his earthly days.

The Master made his work so different and so striking that it aroused public curiosity. People were forced to stop and listen. He voiced many sayings that were startling to the people of those days. A few of these were recorded, but many were lost. Even those of his countrymen who tried to suppress the work marveled and admired. They knew that the Master had superior knowledge and they wondered where he obtained it. They repeatedly tried to find out.

It is at present difficult to realize how startling and striking the hearers found the messages the Master spoke. At times he would utter the words as though he were addressing each member of his audience individually:

"Waste not the food thy Father hath given unto thee, neither hoard it for thine use alone.

"This lesson I give unto thee this day. Remember the words I speak unto thee, waste not the food thy Father hath given unto thee, neither hoard it for thine use alone.

"Let these words sink deep within thy mind, and go thou forth and feed the multitude. In giving the proper food and drink to the needy, the ailing, those who are depressed and discouraged, thou wilt cast out evil. This is the work I send thee forth to do.

"I send thee in the grace of God the Father. Thou art working for the good of humanity and may peace be with thee."

Many were shocked when Christ the Master pointed out

false beliefs based on the allegories in the Old Testament:

"It is not true that in the beginning God created the earth and said, It is good. There hath been no beginning, as there will be no end. God the Supreme Intelligence hath ruled throughout all eternity, throughout all time, which hath always existed and always will.

"Receive ye each day the full measure of life. Live each moment to the fullest. Tomorrow do the same, and the next day do likewise, but seek every day the treasures the Father bestoweth upon you.

"Blessed are ye who live in the grace of God for the kingdom of heaven is before you."

When the Master gave the true meaning of holy days he startled many who had been trained from childhood to look upon the seventh day as especially holy, a day to be spent in idleness:

"Mortals can keep the day holy, the holy day, amidst their labors.

"The people in past generations and in this generation have felt that they should for the sake of appearances seem to worship some idol or deity. They have not felt that they could take the time or rather give the time to worship each day, and so they have set aside a special day for this purpose.

"The Father did not set aside any one day as a holy day. Every day of your life that ye send forth the Father's love and give His messages to the world is a consecrated, holy day; it is the holy day within yourselves.

"Each day of your life should be a holy day, no special time being set apart for worship. Ye can offer up that

worship to the Father, to the Truth, at any time, no matter what your labors are. It is the thought within the soul that maketh the day holy.

"I have often preached to you, my disciples and followers, to let every day be a holy day, to give out every day the truth and the messages of the Father, not merely put aside one day for worship, and so I say unto you, all true followers in the light of the Father's love and truth can honestly say that every day is a holy day."

The Master harbored no ill feeling towards those who were false to him when he was on earth. They were ignorant of the laws of truth and closed their eyes and minds to the life beyond. His prayer to the Father for them was, "Forgive them; they know not the magnitude of their sins." Christ the Master ever kept in mind that the Father is a loving and just God, and that all humanity have the opportunity to wash away their sins and stand in the light of truth.

The ignorance and superstition of the people made his work very difficult to perform. In his day, as in ours, the more ignorant the individuals the harsher they were in condemning the truths they did not understand and the ones who voiced those truths. The messages of Jesus were so spiritual and so fine that coarse-minded persons could not grasp them. Those who lacked the insight and understanding naturally denied the truth and condemned the one who uttered it. It was the Master's understanding of the Father that enabled him to do such great work. Without that understanding and his attunement to divinity he would not have had the strength to continue to the end.

There were many bright spots in the Master's earthly

life, such as his meeting with Herelekiah the tinsmith, who at one time worked on the roof of the temple. He was related to the locksmith bearing the same name, of whom a story has been told in these pages. Herelekiah was greatly impressed with the Master's discourses and wished to join personally in the work, but he was unable to read and write, and he could not speak in public, so the Master told him about the men and even the women who gave one-tenth of their income to further the work.

This appealed to Herelekiah and he remarked, "I have all I need in this world and I will work so long as I can and give you everything that I earn."

"Wouldst thou also be willing to give everything thou hast saved?" asked the Master.

"If you need it and want it you can have everything I have in the world and I will work for you the rest of the days of my life," said Herelekiah.

"Thou hast given far more than thou knowest," replied the Master. "Thou hast given thyself. Thou hast dedicated thy life to the Father and great will be thy reward."

The Master had given himself to the Father and he was close to God. He showed others how they can likewise give themselves and be close to God. The Master was the greatest servant ever seen on earth. The better a man serves the greater he is. Many think that greatness consists in ruling, but it truly consists in giving one's self completely in service, as the Master did. For this reason we treasure him in our hearts while most of the so-called great of earth of his time are forgotten.

There is a sense of intellect and there is a sense of soul. Without developing the soul sense and giving one's self completely to the Father, as the Master did, it is impos-

sible for a human being to find and understand the truth in its fullness. Those who take too great pride in their intellect often shut out the soul sense. They are so proud of their intellectual faculties that they suppress the soul sense. Some brilliant persons never realize that there is a soul sense. The Master was well endowed with the sense of intellect and the sense of soul, and he dedicated and consecrated both to the service of the Father.

There were those who doubted the existence of the soul in his day, as there are today. Habakkuk the publican was one of these. The Master stopped to speak to him and asked him why he remained in the business of tax gathering for the Romans when it made him an outcast in the eyes of his countrymen.

"Because I can make a better living this way than in any other manner," replied Habakkuk, "and I do not care what my countrymen think of me. They do not know enough to rule themselves and I am going to work for the Romans, for they know enough to govern themselves and almost all of the rest of the world besides."

"But how about thy soul?" asked the Master.

"I know nothing about my soul," replied Habakkuk. "I know that I have a body and I am going to let my soul take care of itself."

"How about the time when thou wilt have to die?" asked the Master.

"When I die I will be dead like a dog or any other animal," asserted Habakkuk.

"Thou dost not believe in the existence of the soul then?" inquired the Master.

"I have no evidence of the existence of the soul," said Habakkuk, "and I am not going to spend my time thinking about things that can not be proved. Who ever saw or felt a soul?"

"I have," replied the Master.

Habakkuk was interested and said, "Will you tell me about that?"

"I have seen and felt thy soul," said the Master. "I have seen and felt that thou hast a soul, but thou hast not discovered it. I hope that thou wilt begin to discover thine own soul before it is too late."

Habakkuk was so impressed that he gave the matter much thought and soon he was one of the followers. He did good work for the Master until his earthly days were ended.

Christ the Master firmly and clearly taught individual survival and personal immortality, but this was a little difficult for those who had no clear conception of the future life to understand:

"The soul and the spirit are the same.

"When the individual is a mortal we say that he hath a soul.

"When he entereth eternity we say that he becometh a spirit.

"When the individual becometh a spirit he casteth off the gross cloak of flesh and only refined material remaineth.

"The soul or spirit life is the true life. It is the inner life, the refined essence of life, or the germ life, as I might say. It is the higher form of life.

"Mortals make the mistake of setting great store by the material life, which is crude and transitory, and at the same time they neglect the soul or spirit life, which is the essence of life."

Christ could not personally do all the work necessary. He had to depend on his helpers to perform some of the labor. They were often lacking in understanding and they frequently paid so much attention to the unimportant

things in life that they neglected the vital messages. The Master had to encourage and direct them:

"Let not the littleness of others stand in thy way. If thou allowest thyself to dwell upon the littleness of others, in time thou too wilt dwindle. There will be a shrinkage of the great things within, the high ideals. Keep these ever before thy sight. Remember thou art great. Then, why stoop to the dwarfed stature of others?

"Look not down upon others, but keep thy gaze level. While mortals seek for truths it is so easy and such a human touch to accept what is inferior to the high ideals. If thou fillest thy mind, thy soul, with the greatness of truth and then triest to squeeze in the small, shifting ideas of humanity around thee, thou knowest what the result will be: These inferior ideas will crowd the beautiful within and rub against the beauty and dim its luster.

"In living up to the great understanding thou must ever be alert. This meaneth work, untiring and unceasing work, but what a wonderful structure thou art building."

A great problem for the Master to solve was how to do his work in such a way that it would reach the entire world. He had good audiences, but if his message perished with his hearers his life would not be effective. In his days on earth it was difficult to spread the truth, for there were no printed books. People neither read nor wrote much. Letters were few and costly, for their transmission depended on expensive personal carriers. Travel was slight, as compared to our times.

The Master's work would not have done much good if the messages had been confined to the Jewish nation, so he planned and labored to preach and live in such a way that the world would before long know of him and his

work. If he made his life interesting, it would help to spread the story of his work and make people curious to hear his messages. If the work did not soon get scattered abroad it would be lost. As it was, a large part of it was lost because the priests, the scribes and the Pharisees were so powerful that they were able to suppress much of it.

Christ's life and teachings were so different from the standards of his day that he attracted much attention. He taught that it is through love and faith and understanding that the human being is resurrected, but he also added that unless faith is converted into right action it is not effective. He told his hearers to make a complete surrender to the Father in love and faith, and he did according to his teachings. It was this close bond with the Father that gave him strength to carry on his work in spite of all obstacles.

The cross that Christ carried up the hill of Calvary was not the only cross he bore. He carried a cross within on most of his journey through life.

When he went into Jerusalem to preach in the temple and saw the money changers and thieves abounding, indignation seared his very soul, but he went out into the open in a quiet place and spoke to the Father and prayed that strength would be given to him to control himself, that his great spiritual enlightenment would shine forth so that others might see the debasement of God's temple.

When his disciples followed him and he preached to the multitude he felt the false, unclean mind of one of the apostles. He could not allow himself to become angered and permit this to take possession of his mind. There was work before him, work of such great magnitude, and he rose superior to the deceit of one.

This is a wonderful lesson for mortals, if they would

but study it and think. Why stop on the wayside to brood over the small matters of life when there is such great work before one? How much greater is the truth that God wishes us to give forth!

Mortal mind has a tendency to absorb the false notes, being much quicker to accept these than the large truths. Christ rejected these false notes and allowed only the great chords of peace and love and service to resound within his soul.

Even while the Master was on earth his teachings were both misunderstood and misrepresented. His attitude towards the rich was as little understood as it is today. He did not dislike the rich because they had worldly possessions, but he objected to the abuse of wealth and the abuse of power. He repeatedly explained his position and some of his conversations on the subject will be given.

Heruliah lived in Jerusalem. He made figures in stone that were in great demand for ornamenting the large houses of the rich. One day he heard the Master talk and he was much impressed, but as he depended on the rich for his living he did not like what the Master said about them.

"Why do you talk that way about the rich?" he asked. "They are as good as the poor. If the poor only knew how, they would be rich too. There is no special merit in being poor. It only shows a lack of ability."

"I talk as I do about the rich because they have greater talents than the poor, but they do not employ their talents to good advantage. Instead of using their abilities to grow richer and richer they should spend a part of their time in the service of God and man," said the Master.

"There may be something to what you say," conceded Heruliah, "but how can they serve God and man? God

is all-powerful and needs no servants, and the poor are so thriftless and shiftless that no matter what you do for them they remain poor."

"The rich could serve both God and man by living better lives," explained the Master. "They could lead such lives that they would through their example show the poor how to lead better lives too. Through serving the human race they would serve God."

"I never thought of that," said Heruliah, "but I will think of it in the future. I never thought that the rich owe the poor anything. I always thought that the rich were rich because they worked harder and because they planned better than do the poor."

"There is something in that," answered the Master, "but many of the rich are rich because they have more ability than the average. Instead of storing up a little worldly wealth and a great amount of spiritual riches they are satisfied to do nothing but gather earthly goods about them, and though they have a surfeit of worldly food they starve spiritually."

"I have never thought of that either," admitted Heruliah, "but I am going to think about it." As a result of his thoughts he joined the Master and became one of his most effective workers, and so continued during the rest of his days on earth.

Zeruliah, a mason who built the walls of houses, also thought that the Master spoke too severely of the rich.

"Why do you always talk as you do about the rich?" he asked one day after the Master had addressed the multitude.

"Because it is the truth," was the answer.

"But even if it is the truth it is not necessary to tell it," objected Zeruliah.

"It is necessary to tell the truth to correct evils," said the Master.

"But what evil is there in being rich?" asked Zeruliah.

"Being rich is not the evil, but abusing the riches and abusing one's powers are the evils against which I speak."

"I did not realize that that is what you are aiming at," said Zeruliah. "I thought you disliked the rich because they are rich," he added.

"No, I do not dislike the rich because they are rich. I like the rich if they are good people, but I dislike to have the rich abuse their power. I dislike to see them oppressing the poor. I would like to see the rich do justice by the poor and then I would not find any fault with them."

"But the poor get what they deserve," said Zeruliah. "They are lazy and they do not take care of what they get. No matter what you do for them they remain poor."

"That may be true, but that doth not excuse the rich, for they have the ability and they have the power to do right, and they should do right for right's sake."

"Why should they do right for right's sake?" asked Zeruliah.

"Because that is the divine law," answered the Master. "It is the law of the Father and they should observe the Father's laws in all things because they are just and right. They should observe these laws for that reason without figuring out how much merit their actions will bring in the eyes of God and man."

"But why should they observe these laws when they are not rewarded for so doing?" asked Zeruliah.

"They will be rewarded for observing them. They will be rewarded in this life and in the next life. This life is only a moment in eternity, and if they observe the Father's laws here they will gain a high station in the eternal life and that is a very great reward indeed."

"I never thought of that," admitted Zeruliah. "I never knew it, and I wonder how you know it."

"I know it because I am the son of the Father. I know it because I am in harmony with the Father," said the Master.

Zeruliah thought long about this and as a result he joined the Master's forces and helped him to spread the message of justice, light, love and truth.

Helemeniah, who worked in brass in the city of Jerusalem both in the temple and in the homes of the rich, was attracted by the Master, but he thought that the wealthy were too severely condemned. He asked the Master why he spoke about them as he did.

"Why should I not tell the truth about the rich?" asked Jesus. "I speak the truth about other people and why should I withhold it about the rich?"

"But you always speak unfavorable truths about the rich," objected Helemeniah.

"I speak only the truth about the rich," said the Master, "and it is my duty to tell the truth. I tell the truth because the world needs the truth. The people have to have the truth to see the true light so that they can go onwards and upwards. I do not speak the truth about the rich because I dislike them but because I want to help them."

"How can you help them when you tell harsh truths about them?" inquired Helemeniah.

"The truth maketh the human being free and I want to free the rich from their bonds as I want to free the poor from their bonds. I look at the souls of the people, not at their earthly possessions, and I want to help everybody, rich and poor," explained the Master.

"But how can you help the rich by telling truths about them that hurt them?" repeated Helemeniah.

"I help them by opening their eyes so that they will think better thoughts and lead better lives. As people act and think in this world so they begin in the next; by telling these truths about the rich I help them both in this world and in the next."

"I had never seen matters in this light," admitted Helemeniah, "but now I see how you help the rich by telling unpleasant truths about them. I wish I could assist in this work, for I too want to help poor and rich alike."

"What canst thou do to help in this work?" asked the Master.

"I can tell the truth. I can tell how the rich will be damned and punished if they do not lead better lives."

"But that is not what I want to tell them," said the Master. "There is no damnation and there is no punishment in eternity except what the individuals bring upon themselves. The Father doth not judge and damn the spirits in eternity. They judge and punish themselves."

"What is God for if He does not judge and punish the people?" inquired the astonished Helemeniah.

"He is to show them the way. His purpose is to give them the light of truth and when they have this light and are in possession of the truth they have the right to act as they please. They will be judged and punished, or rewarded, by their thoughts and actions, but they will judge and punish themselves, for when they enter eternity the soul standeth nude before God and then they will receive exact justice. But they will receive justice according to their own thoughts and acts, that is, they will be their own judges."

"You astonish me," said Helemeniah. "I thought that God is jealous and angry and that in His wrath He punishes the sinful people of the world."

"So the world hath thought, but that is not the truth," explained the Master. "God the Father is just, but He is not jealous or wrathful. God is loving and full of goodness. He desireth that all of His children on earth shall lead blissful lives when they enter eternity, but being just He can not reward them when they deserve punishment. He alloweth the mortals of earth to lead the kind of lives they wish, but they will have to accept the results of their actions when they enter the great beyond.

"There is no atonement through others. All is justice in eternity, justice tempered with love," added the Master.

"I never knew that this is so," said Helemeniah, "but I am going to think about it. It sounds right and I hope it is true."

As a result of this conversation Helemeniah became one of the Master's followers and worked for him until his death on the cross.

Christ the Master looked upon material wealth as of little worth. He told his followers that spiritual wealth is the true riches:

"It is as difficult for a rich man to enter the kingdom of heaven as it is for a camel to pass through the eye of a needle.

"This meaneth that it is impossible for a rich man to take his earthly riches into the kingdom of heaven, for his wealth is only material. But he who is rich in soul will take his riches across the border to lay at the feet of the Father. They are the spiritual gifts that he will bring to the altar of the Infinite.

"Blessed is he who is rich in spirit for that wealth will remain with him throughout all eternity. He who is rich only in the material hath naught.

"He who hath faith can build mountains and mansions

from the mist, but he who hath not faith will find his mountains and mansions disappearing like the mist."

On another occasion he gave his followers the true meaning of riches and poverty more in detail:

"Why, ye ask me, do I not seek the people of wealth in the great cities and give the truth unto them? Why do I speak ill of the rich at times? Why do I seek the humble class to give the truth unto them?

"I tell you, my beloved brethren, I seek to give the truth unto all. I do not speak ill of the rich. I simply speak the truth. True, the rich are better educated and have greater opportunities than the poor, so they should do better.

"They who have an abundance of worldly goods do not respond to my teachings, for they say: 'Why should I bother? Have I not enough, plenty to last throughout my life? Why should I be disturbed? I worship the things that I have, the things that I have obtained through my superior knowledge.'

"Oh, what a wrong idea of knowledge! What a miscarriage of words to say such things! Knowledge, the great, the wonderful, the beautiful knowledge, truth, love, soul wealth in abundance, the knowledge gleaned from the Father's teachings, the knowledge that cometh from within the temple, the great and one temple of the Almighty, enshrined within the mansions that ye build within your souls, the world created within you: There is where the true knowledge is obtained.

"O my brethren, how much greater this is than the material things that humanity seek on the outside, which are the glittering baubles that satisfy their sensual selves. Of what little worth are they, when the time cometh, as

surely it will, the time to step across the border. Wealth, material wealth, and knowledge of how to obtain the things of the earth will be of no use then.

"I say unto you, store up within your inner world wealth untold, store up within your inner world knowledge, and when the time cometh to step across, oh, what a glorious amount of riches ye will take to the Father's home.

"I seek those who have little of the world's goods. Their minds are more free; there is a greater space within to receive the treasures that the Father giveth through me, and blessed are ye who come with outstretched hands and with the door of your inner temple open to receive. Ye are the ones of knowledge, ye are the ones of wealth, the true knowledge, the ones I seek to treasure the messages that I give forth, and through you may these messages be multiplied and scattered broadcast.

"Then, ye say, I seek not the rich. How mistaken! It is the rich in soul I seek, and blessed indeed are ye who store within your house the wealth the Father giveth forth. It is for all who seek. The Father's door is open unto all who knock. Be ye not timid, for there the Father welcometh all who travel the road of love, the road of faith."

Many stories without any foundation in fact are still told about Christ the Master. He did not use any scourges in the temple. He did not in his work resort to physical violence. Once he was so indignant that he drove the money changers and the cattle dealers out of the temple, but he used no physical force. His indignation blazed forth so that the traders and merchants were afraid, for he had a large following with him, and the traders and money changers feared that they might resort to force.

This happened during the last year of his life on earth at the feast of the Passover.

Some of the incidents recorded about the Master are true. He met the Samaritan woman at Jacob's Well. He spoke the words given in St. John's gospel, but the woman did not understand. He referred to things of the spirit and she thought that he was speaking of material things.

Others grasped his meaning, at least in part, as evidenced by some of the interviews, in which the Master stressed one or more truths. Heleliah lived in Jerusalem and made little figures of brass to decorate niches in the buildings. He asked the Master what he would have to do to become a disciple.

"Give thyself completely to the work without reserve and without questioning my authority," said the Master.

"Would I have to do everything according to your instructions?" inquired Heleliah.

"Certainly," replied the Master.

"I would like to do some things in my own way," said Heleliah.

"What wouldst thou do in thine own way?" asked the Master.

"I would like to tell the multitude about hellfire and damnation," said Heleliah.

"Knowest thou that there are hellfire and damnation?" asked the Master.

"No, I do not know it, but I believe in them and I would like to tell about them to others because I believe that the wicked ought to be damned and that they ought to suffer in the torment of the flames."

"What good would it do to spread such teachings amongst the multitude?" inquired the Master.

"It would scare them to lead good lives so as to avoid both the hellfire and the damnation," said Heleliah.

"But I am preaching the gospel of love and truth. I am telling of the goodness and justice of God," said the Master. "Dost thou think that damnation and hellfire are indications of a good and just and loving Father?"

"No, I do not think they show goodness and justice and love, but I think the people should be told about them just the same," insisted Heleliah.

"The people should be told the truth," said the Master. "The Father doth not compel the people to be good. He showeth them how to be good and leaveth them free to choose their own way of life."

"If that is the way He does, I do not see how I can help you, for I would like to tell about hellfire and damnation." So Heleliah did not become one of the personal workers, but he remained a friend.

The Master never instilled horror or fear into the human heart or the human mind. He always told his hearers to face life bravely.

"Let these words sink deep within your soul: Be ye not afraid.

"Fear openeth wide the door to misunderstanding.

"Supreme faith is a closed world.

"Be ye not afraid."

Near the town of Bethel in Judea was a publican by the name of Zeleliah who was held in unusual detestation because he was so merciless and extortionate. He availed himself unduly of the privilege of exacting large payments from the public, and he kept the balance of the money after turning a certain amount over to the Roman authorities.

"What wilt thou do with all of thy money when the time cometh for thee to die?" asked the Master.

"I will leave it to my family," replied Zeleliah.

"What good will it do thy family if it is accursed?" inquired the Master.

"No money is accursed," said the publican. "All money is good, and the source does not matter."

"Money obtained as thou obtainest thine is accursed," asserted the Master.

"How do you figure that out?" asked Zeleliah.

"Those from whom thou collectest the taxes curse thee when thou comest to take their property away from them by force, and that maketh the money accursed."

Zeleliah pondered for a while and then cried: "You are right. I hate the business, but the Jews have been so horrid to me that I have thought I would make them suffer for it."

"Hast thou not suffered in seeing them suffer?" asked the Master.

"I have suffered much," admitted Zeleliah. "I have suffered more than any of those whose property I have taken."

"Why punish thyself then?" continued the Master.

"Punish myself!" cried Zeleliah.

"Yea, punish thyself," repeated the Master. "That is what thou art doing. No one else punisheth thee. Thou art punished through the hurting of thy conscience."

Again Zeleliah paused and pondered and then replied: "You are right. I have been punishing myself and I am not going to do it any longer." He stopped gathering taxes and became one of the Master's helpers.

Jesus repeatedly emphasized the truth that others do not punish us, but that we bring punishment upon our-

selves through our thoughts, words and deeds. He often told his followers that there is but one hell, the hell that the individual creates within himself, the hell of wrath, the hell of envy, the hell of fear, the hell of selfishness. His messages were so different from other teachings that in spite of his sincerity and earnestness his hearers often found it difficult to realize that he meant what he said.

Hezemeniah who worked in stone and lived in the little village of Hebron not far from Jerusalem, at first said that the Master's discourses were all nonsense.

"What good will it do one to love his neighbors as himself?" asked the mason. "They will not love you in return."

"Therein thou makest a mistake," replied Jesus. "If thou lovest them they will love thee. If thou givest out love thou wilt attract love. Thou attractest what thou sendest forth."

"You may be right, but I can't understand," said the mason haltingly. "If I give a man money he will not give me money in return."

"If thou givest a man money he will give thee something that is worth money in return," said Jesus.

"I had never thought of that," said Hezemeniah. "I had never looked at it in that light."

"If thou wilt look at it in that light thou wilt discover that if thou givest forth love thou wilt attract love," said the Master.

"I will think of it," promised Hezemeniah. "I will think about it until I understand it." As a result of this interview the Master gained a disciple who helped him to the day of the crucifixion.

Jesus not only taught his followers what to attract, but what to keep out of their inner world:

"When ye go forth to spread the truth, if ye meet one who telleth untruths within and with his utterances endeavoreth to make you believe that he is speaking the truth, ignore the lies.

"In acknowledging to yourselves that falsehood standeth before you, ye accept some of that taint by recognizing it.

"If he speaketh words of truth, recognize these words, recognize the truth that they convey. Through this recognition the words of truth are emphasized and they will return unto the speaker.

"By his own words cast out satan.

"Always remember that in recognizing sin ye add strength to that sin."

The truth in this little sermon is so profound that his followers had difficulty in understanding it.

Christ repeatedly warned his disciples not to accept the wrongs and errors of others, but that is another truth that they found to be a stumbling block in their path. He could only use to advantage such disciples and apostles as could read within and teach the inner man to gain strength and knowledge.

The Master did not tell the people to eat of his flesh and to drink of his blood, but he did say:

"Whosoever eateth of the bread of life to make his flesh, and drinketh of the wine of truth to make his blood, as my flesh and my blood, hath life eternal."

Jesus frequently spoke of the eternal life, life everlasting, in his discourses. He wanted the people of earth to know that the soul life, the life of the spirit, the life that has neither beginning nor end, is the important life, the true life:

"Open wide your mind to the truth of individual, personal existence in the next life.

"Fully realize that after passing through the door of death the spiritual part of man continueth as a personality and hath the opportunity to live and progress in fuller measure than is possible on earth.

"What I give to you to give forth to mankind is not for this life alone, as are the material treasures for which men seek. It is building up within to prepare them for the life to come, the great life, the life eternal. Life on earth is but a moment in eternity. The life beyond is for all time, and it is for that I wish to prepare them, that peace may be with them when they cross over, and not fear."

The Master worked exclusively in Judea the last two years of his life. He remained as close to Jerusalem as he could. Great multitudes went out to hear him whenever it was announced that he would preach. Greater multitudes attended him than went to the temple. The priests saw their influence waning and they feared that the Master would take their following away from them. Perhaps the people would cease going to the temple and then there would be no revenue.

The priests, the scribes and the Pharisees joined forces and planned how to trap the Master so that they could destroy him. They had agents following him all the time. These came in the guise of friends and disciples. They never deceived the Master. He was always prepared for them and he had answers ready for these pretended friends when they tried to entrap him. They were astonished because he was able to penetrate their disguise of friendship.

He sent his apostles, or missionaries, in all directions.

They were handicapped by the travel restrictions, but they went where they could.

To the very end of his earthly days the Master worked on the problem of performing his labors in such a way that the truths he gave forth would remain after his passing. He knew that his best chance of succeeding was offered by living, working and dying in such a striking way that humanity would remain curious about him and his messages.

He never faltered after deciding to offer himself as a sacrifice that the people of earth might see the light. He knew that if he frankly and openly spoke his honest convictions the priestly party would demand his life. He realized his danger at the hands of a mob, but such an end would not be effective, so he was careful towards the last not to appear in places where a mob could form, which occurred only in the great centers of population. He spoke only in country places during this period, but even there great crowds gathered to hear him.

Towards the very end of his life on earth Christ the Master went to Jerusalem and spoke in the temple. This the priestly party did not want, but he was in no danger in the temple for to kill anyone there would be to desecrate the holy edifice of the Jews. Jesus spoke the words of God in the Father's own house, but this the priestly party was determined to stop. They brought false witnesses against him. They circulated false rumors about him. They said that he had spoken sentiments that he had not uttered, that he had in truth never thought.

Their masterpiece was the story that he had said he could tear down the temple and rebuild it in three days. The Jews had been working on the temple for over forty years and they considered it the greatest edifice in the

world, so this simple story created a sensation. The Master had said that the Father could destroy the temple and rebuild it in three days, but he had also added that the Father does not pay attention to such trivial matters. What the Master meant was that the Father could destroy the materialistic temple system of worship and in three days replace it with a spiritual system of religious worship. He well knew that the Father does not work in that way.

The priestly party planned to have a mob destroy the Master, but they failed, for he had many loyal friends who gathered about him in such numbers that he was safe. So long as Jesus wished he thwarted the priestly party, composed of the politicians of Palestine in that day.

After completing his ministry the Master thought it well to return to his home and take a rest, but events moved so rapidly that he had no opportunity to do this. The time was ripe for the final act of his earthly life, so he did not go to Galilee to visit his family, relatives, and friends. His enemies were so numerous and watchful that it was dangerous for him to travel.

He was weary, for he had worked hard. During his last two years on earth he was always under the guard of his faithful followers, for his life was ever in danger.

Even when he told the world in a few words of the injustice done to him, he turned it into a helpful lesson:

"I asked for bread and ye gave me a stone; I asked for drink and ye gave me wormwood with the sting of death.

"So it is with mortals when they ask only for the material, but when they turn and ask the Father, they are given the bread of life to eat, and love and truth to quench their thirst."

It is not surprising that the Master's work created so much resistance, for the priest-politicians knew that as soon as the public accepted the truths presented by Jesus, they would lose their powers and their privileges, yes, their easy livelihood.

Jesus taught the truth that God is a loving Father; that the Father does not interfere in the material affairs of men; that God has given us the intellect to guide ourselves in our planetary life and that we are accountable for the way in which we use the gift.

Instead of clinging to the doctrine of, "An eye for an eye and a tooth for a tooth," Christ the Master told his hearers, "Love ye one another," but he never said, "Pretend to love one another."

He taught that life is abundant and everlasting, that the soul lives forever. He taught the Fatherhood of a loving and just God whose children we can become by giving ourselves to Him in love and faith and service.

The Master sought the truth and asked for it; having found the truth he accepted it and lived it. Thus he became the outstanding individual of the human race.

The priestly party did not understand a man who cared neither for material wealth nor earthly power. They thought that these were the things he truly wanted, and for this reason they were determined to destroy him. When Judas offered to betray the Master to them they were delighted.

8

THE MASTER'S SERMONS

These words were given to us:

The Master did not preach the Sermon of the Mount as it has come down through the centuries. He spoke many of the striking sayings therein, and the gospel writers remembered these and condensed them into one sermon, so concentrated that it can not be absorbed by the average human being.

The Master preached brief sermons, usually confining himself to one striking truth in each, which his hearers would find strange, and then they would discuss it. Thus they remembered.

When the Master addressed his followers he used simple, impressive language. He was very earnest and dignified. He spoke slowly and clearly to the hearts of his hearers. He did not indulge in rantings, ravings and histrionics. He did not pass judgment on others. He gave forth the universal truths, which are the laws of the Father. He did not go into detail about the various phases of earthly life, for he knew that when human mortals learn the laws of love and truth they can with their God-given intellect solve their earthly problems.

His hearers often found it difficult to grasp his meaning. He spoke in the soul language, the Christ language, which human beings do not readily understand. Only a soul highly attuned to the infinite can grasp the meaning

of this language, which at times is elusive. It is necessary to be well developed spiritually and to have a delicate, refined inner sense in order to gain the full meaning. This explains why the Master's followers were able to give only fragments of his sermons after his departure.

It was a credulous age, and the public demanded marvels and miracles, so these were mingled with the true work by the followers of the Master.

Many of the most important teachings were not recorded.

The Master preached for many years. He delivered numerous sermons. Some of the truths he had to repeat frequently. He often taught in parables, which were best remembered and most correctly recorded. His short sermons, given in the delicate and elusive Christ language, were not reduced to writing. Some of these discourses were preached to the multitude; some were spoken to his immediate followers; some were given to one or two disciples.

At times the Master would address a great audience as though speaking to each person therein individually, thus impressing the hearers most forcibly.

Many of the gems of truth given to humanity by the Master are here presented.

I AM THE WAY

"My beloved disciples and followers, I was sent to earth by the Father as a mortal instrument to express His messages. That is why I say, 'I am the way,' and ye are the way to receive these messages through me.

"When I say, 'I am the way to guide you,' it is the God light, the light from the Father's love that shineth through me.

"I am the lamp; the Father is the flame.

"To teach the lessons, the God laws, the love that the Father hath for all humanity, ye must go forth in that light. Ye can not teach of love and faith in the chill of the shadows, but stand ye forth in the full light of day and speak from your hearts, from your souls, the truth.

"Oh, if the minds of men could be washed clean and the tarnish be removed, how different would the world seem! Go ye forth, I implore, and teach humanity love for each other, kind deeds, kind words, not selfish acts; love for the Father, not love for self. Then this world will indeed be a paradise.

"God never intended man to suffer the ills of the flesh. All ills are brought about by man himself. An unclean mind maketh an unclean body. Sickness of mind maketh a sick body. Therefore it is for you to heal the mind.

"In you I plant the seeds of truth. Ye are the soil I work with, and may ye bear the fruit to give unto others. Go ye forth, scatter wide the seeds of truth and give unto the multitude what I have given unto you, the bread of life."

THE FATHER AND I ARE ONE

"Let not thyself be separated from the knowledge that, 'The Father and I are one.' When I use that expression there are many who say it is blasphemous. Only a few can truly make it; only a few have the understanding of the Infinite. Without that understanding thou canst not say, 'The Father and I are one.'

"When thou sayest, 'I live and have my being within the Father,' thou meanest thou art within the true understanding of the divine knowledge, of the infinite wisdom that is the light and the way.

"This light, this knowledge, are not only in thy spirit and in thy soul; they live within every cell of thy body, and then thou art whole.

"When thou hast the true understanding of life, which also is the Father, sickness will not come to thee, for how can sickness enter where there is perfect understanding?

"To heal thou must teach this great wisdom. Those who are ill can not recover if they remain in the darkness and the cold. It is the light of divine healing that penetrateth from within outwards through the cells of the body, the light of understanding that radiateth from the spirit through the mind of man."

On another occasion the Master spake unto his followers:

"In saying, 'This day I live and have my being within the Father; He liveth, moveth and hath His being within me; therefore it is the Father's love I send forth,' do ye realize fully the meaning of these words?

"God is All-Good, All-Understanding, Divine Wisdom, Power, Glory and Greatness. Therefore when ye accept the Truth, which is God, then God liveth within you; it is the Truth, the Understanding, the Divine Wisdom that dwell within your souls, and ye have your being within God; ye dwell in Truth, in Divine Wisdom and in Understanding.

"It is only those who have perfect faith and who do not allow doubt to creep in, that live, move and have their being within the Father, for Truth and doubt, Love and enmity can not dwell side by side.

"There can be no evil thoughts where Truth, which is God, abideth."

THE HOLY GHOST

"The Father, the Son and the Holy Ghost.

"What is the Holy Ghost?

"The Holy Ghost is the great spirit of truth reflected from the Father, within the souls of humanity, shining forth as the sun rays shine forth to warm the body. The Holy Ghost is the spirit of infinite wisdom that cometh like a calm peace to the soul.

"That is the Holy Ghost.

"When ye say that ye believe in the Father, the Son and the Holy Ghost, ye accept the Father, God the Supreme Being; His Son, Christ the Master; the Holy Ghost, the spirit that shineth forth from infinite wisdom, the spirit of truth, of love."

THE FATHER

"Glorify all things thou doest in the name of the Father. Thou dwellest within the Father and the Father dwelleth within thee, the Supreme Intelligence, the Great Force, the Creator. Therefore whatever thou doest is done through the understanding of this Great Creative Force, the Father, the Divine Wisdom.

"And I say unto thee, come hence from within thine inner world; open wide the door and come out into the space where mortals dwell. Bring with thee the power to create images, shrines of truth, that they may see and worship.

"I live in the Father; the Father liveth in me; therefore the Father and I are one. I speak the Father's words and so it is when thou repeatest my words; then thou art speaking the God language. Then the Father dwelleth

within thee; therefore it is the Father that speaketh; thou and the Father are one.

"When thou recognizest this as the great supreme truth; when thou hast baptized thy soul in the love and radiance of the Father, thou wilt have the courage to speak to the multitude.

"Blessed indeed art thou who recognizest thyself as one with the Father.

"Peace be with thee."

THE FATHER'S LIGHT

"The Father's light is like the sun. The glow of His love radiateth about Him. It is not for one only. It is for millions. They can all stand in it.

"Or they can seek the shadows of bigotry, which is one of the sins of mortals.

"But there are rays for everybody."

FALSE GODS

"How easy it is to create false gods, the god of self-esteem, the god of vanity, the god of bigotry, the god of selfishness, the god of envy, the god of jealousy; oh, so many gods that are created and worshiped by humanity.

"I say unto you, my followers and disciples, go forth and cast out these false gods and put in their place the God of love, the God of peace, the God of truth, which is the Father, and worship ye only at that shrine.

"When ye are told, bring ye the lamb to sacrifice at the altar of God, know ye the full meaning of that—bring ye the lamb to sacrifice to God? It meaneth, bring ye the first awakening of truth at its birth in your souls and lay it on the altar of God. That is the lamb ye offer and God

will accept that sacrifice, add unto it tenfold and return it unto you perfected.

"Go forth into the wilderness of humanity and search for these lambs to be given unto the Father, and cast down and destroy the false images.

"Let not the artificial light of wealth and vanity blind your sight. Endeavor to see all things in the light of day, that is, in the light of truth, God's light that bringeth peace to the soul, instead of a false glitter.

"When ye go forth to do your work, beware of false pretenses. Do not be deceived but look beyond the mask of flesh and penetrate the inner world.

"Oh, there is so much, my disciples, to learn in order to teach. It requireth patience and work, but what glorified work to give your service to the Father.

"May the peace of the Holy Ghost be with you."

PASSING THROUGH THE EYE OF A NEEDLE

"When I say that it is as hard for a rich man to enter heaven as it is for a camel to pass through the eye of a needle, many think that I am bitter towards the rich merely because they have great earthly possessions, but they do not understand the meaning of my words and my messages.

"The meaning of this saying is that when mortals enter heaven, they can not take their worldly wealth with them. They must leave that behind and without that wealth they are poor. They have to go with a naked soul, just as poor men do.

"It is often that when the beggar and the rich man stand side by side at the threshold of eternity, stripped of all worldly possessions, stripped even of their body of flesh so that the soul is naked, the beggar is the richer of the two."

BURDENS

"The cry goeth up from the multitude: 'Father, why do I have to bear these burdens? When I try so hard to do thy work the yoke of life fitteth so heavily on my shoulders and chafeth at every turn. Others who do not strive to do the work that thou wishest them to do have no burdens to carry; life seemeth one glad song to them.'

"Is it not better, beloved friends, to carry the burdens on your shoulders than to carry them within like a stone resting upon the soul?

"Your burdens may be physical. How much greater is a burden when it is carried within where hope lieth dead.

"Let each one of you when arising in the morning look within and find the spiritual blessings, and give thanks for all the great good that hath come to you, and your burdens will be lightened."

FOLLOW ME

"Follow me all ye who are weary and heavy laden and I will bear your burdens.

"Come to me all ye who are thirsty, as ye would go to a fountain to get drink, for I am the fountain of truth. In me flow the clear waters of love that the Father sendeth forth.

"Ye who are weary, come and sit at my feet and rest, and I will give unto you the benediction from God.

"Receive ye unto your souls the rest and the peace that ye deserve.

"I pass unto you the bread of life that ye may eat and be satisfied.

"When ye have rested and eaten the bread that I give unto you and when ye have drank from the fountain of

truth, arise and follow me, and I will lead you into the pastures that are green, and I will show you the way, the broad road that leadeth to the Father's home. And I will show you the great gates that will open that ye may enter. And I will teach you how to gather treasures and wealth so that ye may not enter into the Kingdom of Heaven poverty-stricken, but carrying jewels and much wealth into the home of the Father."

Thus spake Christ to a large multitude of people that came to him, many weary and heavy laden with woe and sorrow. His words referred to the things of the soul. Many who were unbelievers came to him, and they scoffed at his words; they were left at the roadside. When their souls became parched and dry and some called out after the Master had passed on, "Forsake me not; come back and show me the way," Jesus called back and said, "Arise and come ye to me, for those who will come and ask for the bread of life, even though they have spurned it, will not be turned away."

And so it was that the Master led many pilgrims through the gates to that great mansion of love and divine wisdom.

BE NOT DISCOURAGED

To a disciple who had allowed his ire to master him for a little while, and who keenly felt his error, these words were spoken:

"Beloved son of man, thou art indeed created in the image of the Father. Within there is perfection, although without there may be blemishes. Created as thou hast been to do my work, which is the Father's work, let not outer imperfection dismay thee. Be not discouraged because thou hast shown a weakness, and wonder in thy heart

whether thou art fit to continue in this work. But say unto thyself: 'I am the image of the Father. It is for me to do His work. I call forth the best that is within me, and I will give my best to that service.'

"There is a steady flame that burneth within thy heart, that adverse winds—mortal life—can not put out. Thou hast conquered the world within and created a spirit so great and so noble that the breath of outside disturbances can not enter the inner shrine.

"Be thou of great faith and belittle not thyself. Know that thou hast strength within and the power and the love of God are about thee. Therein let thy soul abide in peace.

"So wearisome at times is the journey of life, but when thou becomest tired and discouraged sit down to rest, and say unto thyself: 'The Father biddeth me to do His work; the Father will give me strength to continue the journey.' Then peace will come unto thee. Rest within the knowledge that deep within thy soul thou knowest the truth. Thou hast the understanding, the divine wisdom, and thou walkest in the grace of God. It is that which availeth; it is in that great world within, the world of knowledge, where thy true self abideth.

"May peace be with thee."

LABOR IN THE PRESENT

"I say unto you, my disciples, tarry not, but hasten to do your building. Come this night and let each one lay his cornerstone of truth upon which to build his mansion, and say unto the mortals of earth: 'Why put off? Why wait and say there will be time enough, so what is the use in hastening?'

"Remember the present in such a short time is the past. Do your work now in the present. Make up your mind to

be firm and gather together the materials to build with, and lay ye that cornerstone of truth, and each day add thereto. Do not stop after merely building the foundation, and do not grow discouraged if your labor seemeth burdensome. Remember that service requireth work, untiring, unceasing, otherwise ye are not serving. When ye do things spasmodically ye are not serving in the right spirit.

"Go ye forth then and preach to the multitudes how necessary it is, if they would have mansions to dwell in, that they should begin at once to do their building."

THE HOUSE OF PRAYER

"Within thine house of worship, the house of God, the temple within, build seven altars. Upon each altar create the image that thou must worship and go into this house and kneel before each altar night and morning, and say these words: 'My spirit is born from a thought of the Father. Before thee I worship, for these seven images before me are the principles of divine life. It is as though I were breathing the incense from the altar of God.

" 'The first image I bow before is the image of love.

" 'This maketh me fit to proceed to the second, truth, for love hath opened mine eyes and given me spiritual sight to see truth in all of its beauty and glory.

" 'Third, I come to the image of faith, faith in all that is good, faith in the Father, His Son and the Holy Ghost.

" 'Next I kneel before the image of service, service to God the Father. In serving Him I am serving humanity.

" 'The next image is that of construction, for I have now learned to build.

" 'The sixth image is the knowledge of giving to others from the blessings that I have received.

" 'The last image is divine wisdom that hath led me onwards and upwards through each step of the way.'

"Each image that I have built within mine house of prayer is a footprint of the Father, and ye, my beloved disciples, follow me, for I show the way.

"May peace rest within your souls and may your spiritual hearing be so keenly attuned that ye can hear the song, the great hosanna in the house of worship, the house of God."

THE TRUE AND THE FALSE

"The gates of Jerusalem were closed and the false prophets were shut out and Isaiah said unto the Father, 'Why hast thou closed the gates that all may not enter?' And the answer came unto him, 'Thou art right in asking. There is much that is false within. If many were allowed to enter the good would be entirely crushed. Therefore, those who would enter to pluck out the good have been shut out that there may be room for the good to spread.'

"I say unto you, my disciples, ye are as the city of Jerusalem. Close your gates to the false prophets. If ye let all enter, then the good will be crushed and wiped out.

"If humanity continueth to allow falsehoods, errors of all kinds, within the gates, the seeds of truth will be blighted. Close ye the doors then that no other may enter until ye have plucked out the false within and given room to that which is true.

"O ye mortals of earth, why steep ye your minds in falsehoods? Cast them from you as ye would a serpent, for the sting is more poisonous.

"The mind of man is the Garden of Eden, and falsehood is the serpent that hath destroyed the beauty."

THE TRUTH

"The truth within you is the shepherd that mindeth his sheep.

"I will repeat these words that ye may understand them: The truth within you is the shepherd that mindeth his sheep.

"Go ye forth into the cities and the by-paths and remember what I have given to you this day. Let no other shepherd take the place of the one that I have named. Let no other call the flock unto him to be guided in the path of safety; but one shepherd must mind the flock."

THE LIGHT OF TRUTH

"There is plenty of light, but many mortals shut their minds to the light of truth, as others shut the light of day away from their sight.

"There is always light and it is for mortals to take thereof and use it.

"Some hide away in places where the light of the sun is shut out, but multitudes hide away where the great spiritual light of truth can not penetrate.

"The light of truth can not be forced upon anyone, but every mortal can open wide his heart and mind and soul and partake of an abundance of this precious sustenance.

"The mortal man can not flourish without the light of the sun, nor can the soul flourish without the light of truth.

"Let the word go forth that there is enough light for all. It is for man to reach forth and help himself to an abundance thereof."

HEALING

"Workers of the Father, go ye forth in the light of the morn and continue your work and shed light in the dark recesses of humanity, as the sun sheddeth its light in the different climes. Ye stand in the light of dawn and watch the sun rise higher and higher, at last going over the horizon. Remember, when it disappeareth from your sight it is dawning for others. And so it is with the work ye send forth: It continueth to burst in all its glory in the morn of understanding to the many who are waiting for the dawn.

"In spiritual healing the power to bring relief, to cast out error and suffering, is the spiritual power to implant in the mind, which is the controlling power of the body, the knowledge that truth prevaileth, and that truth must be sent throughout every cell of the body to cast out suffering and sin.

"Many are healed apparently for the moment, but the truth hath not entered deep within the soul. It is only on the surface."

SEEING AND HEARING

"Go ye forth and speak to the multitude and tell them: 'Ye have eyes and do not see; ye have ears and do not hear.'

"The glitter of material things blindeth their true sight; the noises, the calls of the earth, deafen their hearing to the spiritual understanding.

"It is for you to heal that they may see and that they may hear."

HARMONY

"Where there is harmony there is understanding. Therefore it is so necessary for people to have the understanding of the true laws that they may live in harmony. Where

there is discord and strife, ye will find there is not the understanding of right and wrong; hence people should be taught the truth, the rhythm of love, which is understanding.

"So many persons while outwardly calm are disrupted within. It is these very people who find life so uninteresting, who feel that it is not worth living, and at times they stop and take their chance of what lieth before them; it is because of this inward clashing.

"The one great purpose of your lives, of the work that ye are doing, is to clarify the minds of mortals that they may see the truth and then this tumult within will cease, and peace will come to them, peace and harmony, with the understanding of right, justice and the laws of the Father. By living up to these laws harmony will be restored and life will have a brighter aspect.

"When people are groping for that elusive something, why search outwardly? Tell them to look within, to probe the innermost recesses of their souls; that is where they will find the truth. It is not what is on the outside that one is longing for to bring peace. It is the world within that must be searched. When one asketh you, 'How am I to find rest? How am I to appease that longing for something, I scarcely know what?' tell him, 'Search within thyself; that is where thou wilt get thine answer. Art thou giving out what thou wishest to have returned to thee? Art thou giving out quiet, peace, love, truth? If so, thou wilt have them returned unto thee, for thou attractest what is within thee. Like attracteth like. If thou art restless, undecided, groping, thou art not giving forth a decided stream of harmony.

" 'Remember this: Do unto others as thou wouldst have them do unto thee.' "

WHAT IS CONSCIENCE?

"How many men there are who go around like wolves in sheep's clothing! For people who try to appear to be one thing and are actually another within their inner world, the reckoning will be hard when the time cometh for them to cross the border.

"Ye have heard people say that when a man is drowning all of his past life cometh before him. When the last moment is at hand it is the same, no matter in what way it doth come: All past deeds will come up before one.

"That last day is one thing that can not be avoided. Mortals shrink from facing that fact. 'It will surely come to others,' they think, 'but for me it will wait.' They do not want to think of it; they do not want to review the past.

"No matter how courageous a man seemeth, or how much of a villain he is on earth, when his heart and his life have been unclean he feareth that last day and trieth to hide away the thought that to him as well as to others it will come.

"That is the time when mortals gather the fruitage of their lives.

"It seemeth so easy for men to tuck away their conscience, but no matter where they try to put it, it will crop out, a corner here and there.

"What is man's conscience anyway? Is it the inner voice speaking, the voice that echoes the soul thoughts, the God in one, the spark that bursteth into flame?

"Yea, what is conscience? Many talk of it, but almost no one understandeth it. Is conscience a part of the human being that hath developed from the animal self, or is it a part of the God gift? Have other creatures of earth

a conscience, or is it man alone that hath this peculiar gift? Search as ye will and ye will find conscience only in man, and as man is the only earthly creature who hath a soul, is it not safe to infer that soul and conscience go hand in hand, and that conscience is one of the products of the soul, as thought is one of the products of the brain?

"Conscience, like thought, can be developed. Those who listen to the inner voice find it growing clearer and clearer. Remember this important truth, which very few realize: It is through heeding conscience and thus allowing it to grow keener and keener that man is able to get into contact with the Infinite Source of truth and wisdom which is God Himself.

"Those who have not heeded conscience will find it difficult to understand this; they may even deny this truth, but denying the truth doth not change it or nullify it.

"Conscience is a part of the God gift that goeth with the soul. It is one of the faculties that groweth with use, and those who heed its promptings can go onwards and upwards until they establish contact with the Highest of the High."

EARTHLY TREASURES

"When mortals come into the full knowledge that there is enough for all they will cease striving to lay up earthly treasures, which are of no value whatsoever."

SEEK WITHIN

"Ye have been endowed with intelligence given to you by the Father. Seek deeply within your minds the dividing line between truth and deception. Hasten not, but weigh calmly what is given forth."

SOME SHORT SAYINGS OF THE MASTER

"Nobility of mind casteth its beams far ahead."

"Those who have the true spiritual understanding within their souls are the path-finders of the world. Though they are the meek and the lowly, they are the greatest, the true kings of earth."

"Mighty indeed is he who goeth forth encased in the armor of a great purpose. For him there is no failure."

"Loiter not at the roadside to listen to the foolish chatter of idlers, for often the sting of a wasp is hidden within their words."

"Life is everlasting."

THE SENSES

"It is not always on the surface ye see where the greatest beauty doth lie. With mortal eyes ye do not see the air or the winds, yet what great strength there is in the winds that blow! What power beyond! Mortals are now using some of this power. Perhaps in time they will realize the great power even beyond that of the unseen, the God power that ruleth the universe. There is so much beyond the mortal sight which those who are gifted with spiritual sight can see and realize.

"Those who see only with mortal sight know not the beauty that lieth all around them. Train the spiritual sight that ye may become familiar with the true glory and beauty of life.

"Let no opportunity pass by to heal the sightless. Show them how to train their vision. Teach them the words of God the Father. Train them to understand the words of wisdom. Train their ears that they may hear the words of truth, that they may hear the sounds that come from

the Father's home above. Train them to walk upright in a straight road. Train them to look forwards at all times, and to keep their eyes on the light before them. Train them to withstand the temptation to wander off in the bypaths.

"Remember that those who have not been taught the laws of God are as little children, ignorant of the great life, the eternal life that is before them. Teach them as ye would teach a child, and remember that a teacher must work diligently. To do the Father's work as it should be done ye must give yourselves wholly and solely to this task."

FOOD AND DRINK FOR THE SOUL

"Through you I send my message forth to guide and enlighten humanity. Know ye that the light eternal is shining for all. If the truth is accepted then the spiritual sight can see the door that leadeth unto the Father's home. Life on earth is but a preparation for the great life to come. Therefore heed ye the words of truth. Become pure and whole.

"I ask you to come often to the Father's table and partake of the food thereon; eat and drink until your souls are satisfied.

"Peace be with you on your journey to give forth light and to guide the faltering in the ways of truth and love."

POVERTY AND RICHES

"Blessed indeed are ye who remove the tatters of poverty and bedeck yourself in the bright raiment of truth and service, for ye have stepped out of poverty into riches untold. Go ye forth through the highways of life and

gather together those who are robed in tatters and rags, those who are deep down in poverty and loneliness of soul.

"Bring them together and tell them to disrobe and cleanse themselves that they may be clothed in rich apparel, for only those who are cleansed can wear the garments of God. These garments are waiting to be given to those who come and bathe in the sunlight of truth, to those who give themselves to the service of the Lord the Father.

"Go ye forth, do my bidding, and blessed indeed are ye. Peace be with you on your pilgrimage."

SERVICE

"Go ye into the houses and administer to the wants of the people, also to those ye meet on the road, the blind, the halt, the palsied. They are bowed down to earth in darkness and despair. Ye can heal as I have healed by bringing light and sight to their sightless eyes, and have them hear with deaf ears.

"They are despaired of love from mortals. Go ye and seek them out in the lowly cabins of the poor and administer light and strength, and place within each one a staff, a rod of the Father for them to lean upon, and the soul will quicken into life and they will be made whole.

"Be ye not discouraged, for I am the life and the way. Follow me."

SERVANTS

"I have selected a few out of many to do my work and to give forth the messages of the Father. I have not chosen these few for their outward raiment, which is plain, but for their inner dress, which is brilliant and shining in the light of truth. It is to these that I have entrusted

the sacred messages to redeem mankind from the yoke of slavery, slavery to material wants and desires."

A SAINTED WORK

"It is because ye have come into the light of divine wisdom that ye have been able to receive these messages of truth correctly.

"The work that ye are doing is a sainted work, for ye have given yourselves in the service of the Father.

"Bring ye forth your abundance of divine knowledge and give to outsiders. Let the shelves be emptied and make room for more."

SOWING AND REAPING

"In spirit, in love, in faith, thou art indeed a part of the Father.

"Remember, thou bearest the fruit from the seed thou hast planted. If thou hast planted a doubt in thy soul, then thou wilt reap that doubt. I beseech thee who goest forth to do the Father's work through me to plant the seeds of love, of truth, of faith. And may these seeds bear fruit and multiply to give their strength to the needy.

"When thou goest forth to give the light to those in the dark, remember that thou hast the strength of the Father and the courage of the truth. Loiter not by the wayside, but continue thy pilgrimage, for there are many in need of thine help."

OFFERINGS

"Blessed indeed are ye, my beloved brethren, who come before me this day and lay your offerings to the Father at my feet. The desire is within your hearts to do what is right, to live in the grace of God, to spread broadcast

the words of truth, to bring unto the needy bread, to give drink unto those who thirst, to bring light to those who are sightless, to bring hearing to those who are deaf. Those of you who go forth give alms to the needy, spiritual alms to the starving souls, and to you I say, there is a kingdom in heaven for you who are unselfish, heedless of your burdens, willing to bear your cross.

"Even in this world if ye grow weary and the flesh suffereth, the spirit is sanctified, glorified in the Father. Peace will rest in your hearts.

"I ask you to come and eat with me in the presence of God the Father the bread of life; drink ye the wine of truth and dedicate your souls and your purpose, to the service of God the Father.

"Blessed indeed are ye."

UNTO A SERVANT

"Thou who goest forth this day to give out the message of truth art greater than kings. Thou wearest the crown of service. Thou art robed in all the glorious raiment of a king. Thou wearest the mantle of truth. Thou walkest in the sandals of faith.

"Be thou even as a beggar in the material things of the earth, yet thou art glorified in the sight of God. Thou hast wealth untold; thy cup runneth over.

"Thou who goest forth in the service of the Father, bringing light unto mankind, endeavoring to lift the cloud of oppression from humanity, art indeed one of the chosen."

REPENTANCE

"Confuse not the minds of men. Tell them the simple truth in words that they will understand.

"Mortals should know that they must repent of their sins. They can not expect others to pray over them, and then without any effort on their own part think that they will be able to enter the kingdom unclean. It is not so.

"But those who repent within their souls are received and made whole.

"Blessed are ye, my disciples, who give forth my words, the words of the Father through me, to humanity.

"Peace be with you, peace in the inner world."

CLEANSING

"If ye live lives of wrong doing, of selfishness and sin, the time will come when ye will cringe before your own souls. When the last moment of life on earth is reached your souls stand before you and all of your misdeeds are reflected therein. So I warn you, mortals of earth, make ye haste to repent and wipe your lives clean, else there will be woe and misery unto you at the last. It will be your reaping what ye have sown, but there is time if ye will but make haste to cleanse your lives, so that when the last moment cometh your souls will step forth into light and beauty and be guided on the right way.

"Do not think, ye mortals, that ye can go through life sinning and have an easy time clearing your path. Ye are but heaping obstacles before you, barriers. The hedge that ye will have to go through will be filled with thorns that will pierce your flesh.

"I beseech all to stop and look within and bring forth all evil thoughts that ye may destroy them; cleanse yourselves.

"And I ask you, my disciples, to go forth and preach this: If sin and misfortune overtake mortals, it is not

of the Father's doing, but it is their own misguided thoughts that have led them into evil ways. Tell them that the Father waiteth to welcome all, that the door of that mansion in heaven is open to all.

"Come clean. The Father doth not want muddy footprints on the stairs leading to that great home above where all is purity and love and light.

"Speak unto the people with force that they may understand the urgency and hasten to clean their house within, to wash their feet that they may eat and drink of the bread of life and the wine of love and truth."

SELF-MASTERY

"He who repenteth words spoken hastily, caused by material upheaval, is forgiven, and I give unto thee my blessing and mine help, and I say unto thee, the grace of God the Father is within thee.

"To him who hath the courage to say: 'I will not be dismayed; I will overcome the smallness of allowing my temper to control me; I will rise above these faults, for I am determined to become master of myself,' to him who can say that in all sincerity, I say, blessed indeed art thou."

These comforting words were spoken to a disciple who often had to contend with a hasty temper.

REALITIES

"Let not the light of day pass by unheeded, chasing the shadows, which are but myths.

"Catch hold of the sparkle in life's glass instead of trying to penetrate to the dregs.

"Let thy song through life be one of gladness, of happiness. Let each note be caught up in the sunbeams of light. Do not select the mournful tunes, the dirges of misery to surround thee with their chill.

"So many people in life merely sit on the doorstep, their vision limited. They make no effort to get up and to go beyond. To them life is a dreary stretch of years. They are their own stumbling-block, their own chain and ball to hold them down.

"Mortals are prone to disquieting thoughts and emotions. They easily become slaves to morbidness. How different life appeareth to those who leave the chilling shadows and step out into the sunlight! How different the picture before them!

"And so it is with men who travel in the shadows of doubt, in the shadows of ignorance, if they can be made to step out into the broad road of understanding where the light of truth will warm them, bringing energy and hope within."

So spoke the Master to arouse mortals and lead them from the darkness into the light.

THOUGHTS

"There is nothing more pitiful, more ghastly, than the poverty of the soul when the individual trieth to cover it up with gaudy apparel, thinking to deceive the onlooker.

"An inward leper is a menace to society, because the unclean spots are not visible to the eye. They become a contagious pestilence unless sought out and cleansed.

"A foul thought is more venomous than the sting of a serpent.

"It is those of unclean thoughts that harbor what some

call the devil, what I call satan, and this satan if allowed to remain will create a burning hell within.

"It is the unseen uncleanliness that is the hardest problem to grapple with. It is this problem I am endeavoring to solve.

"In your task of unearthing the unreal, the falsehoods, the pagan images, use my weapons of truth, love, light and faith.

"Be ye courageous, firm and loyal, and ye will conquer. In doing God's work remember always my words: 'Be ye not afraid. I lead the way, for I am the footprints of the Father to lead to the great understanding.' "

CORRECTING FAULTS

"Turn not thine eyes aside when truth standeth before thee and revealeth some weakness within. It is only those who have great strength of character that can look within and pluck this weakness out."

COMPENSATION

"Do ye not know that there is a price set on all things that ye do? Then demand ye a high price for what ye give. When I speak of a high price set upon your labors I do not speak of money. The price I ask is that men open their minds to receive the truth I send forth. I give to you knowledge and then it is for you to make the best use of it. I call the multitude together that there may be many in number and then I speak to them. That is one price I demand, that they come before me, but not one that standeth before me can I personally help. I give to them knowledge and it is for them to accept what is handed forth, and to make the best use of what they get.

"Hold not back the knowledge that ye have, but demand ye the right price. Remember when I say, demand ye the right price, I am not speaking of money. The price ye ask is their attention.

"Be ye careful in your weaving of truth, light, knowledge, wisdom and understanding; see that there are no loose ends to ravel. Weave your fabric firmly and send it forth as a covering for the souls of men, that they may be protected from the blasts of falsehoods and doubts.

"It is more necessary that the raiment ye wear within be perfect than that which covereth the body."

STEADFASTNESS

"Climb ye up on the very top of the mountain of knowledge. Let the truth be your trumpet. Send forth your messages that they may be heard in all climes and understood by all nations. Send out the words of truth, of love and loyalty to the Father. They will be understood even by the foreign multitude.

"Some of you have said that when ye go forth many of the rich will not give heed to your words. Let that not stop you. Even if but two among a thousand take unto themselves the truth that ye give forth ye are well repaid. The numbers will grow and the truth will spread and in time your flock will be great.

"Gardens of flowers oftentimes have many weeds among their plants, but by cultivating these flowers to become sturdy and beautiful and plucking the weeds out of them, in time these gardens will be clear of that which would choke out all beauty.

"And so it is with you when ye go forth into the world to preach the truth and give the blossoms of love to

humanity: There are many weeds that will spring up and try to choke out the flowers of truth. But through steadfastness and perseverance these weeds will be removed and the plants that ye have cultivated will grow in abundance and your garden will become perfected.

"Work always in the spirit of love, in the spirit of service, and success will crown your efforts.

"Go ye forth then in the grace of God to do your work, and peace be with you."

TYRANNY OF MAN OVER SELF

"Man is a self-tyrant. We often speak of men who hold a whiplash over others and compel them with their domineering ways to do what they wish, but do we stop to think that the inner man cows before the material man; that the small man within is beaten back, and is lashed and whipped into obedience? Can ye picture the small, shivering self within such a man?

"It is necessary for mortals to realize the existence of the inner man, which is the real self. The material man is only a transient creature. His years on earth are but few and he leaveth behind him when he passeth out only a little clay, which nature useth to make into other structures, maybe plants or trees or other animals.

"The real man, the inner man, is indestructible. He is the true self. He is the soul or spirit, which goeth on throughout all eternity. Once the Father hath made the gift of soul He never withdraweth that gift.

"It is pitiful to behold the unreal, transient man becoming a domineering and dominating tyrant over the true self. This doth prevent further progress and in truth causeth degeneration of the individual. As the material

is inferior to the spiritual so the man of flesh and blood is inferior to the man of spirit. It is the spiritual man who should be allowed to dominate, but unfortunately very few mortals permit that. They are so engrossed in the material interests of life that they do not allow the spiritual part of themselves to unfold, grow and develop, and as a result they make no progress during their planetary existence. This maketh their lives futile, for they came to earth to spend their time as mortals that they might grow and advance. When they fail to do so they defeat the purpose of their mortal lives."

These truths the Master repeatedly stressed, but they were not understood by his followers and consequently they were not recorded. These are truths of eternal importance.

IN THE ENEMY'S CAMP

"Those who heed not the trumpet call to get in line and march forwards, but lag behind, will soon find themselves in the enemy's camp. This truth can be interpreted in various ways, and it is as true spiritually as it is materially.

"Many men think that they can drift through life without any special aim or goal. They think that they can get by and that the less they exert themselves the better off they will be, but they are making a great mistake. A mortal must be one thing or another. He will be either a worker or a shirker. He will be either a forwards or a backwards looking man. He will be either an idler or an industrious individual. It is impossible for a mortal to maintain neutral ground. He can remain in a position of neutrality only a short time, and then he will enter one camp or another. He will then be either good or evil.

He will be either a servant of humanity or a hindrance to his race.

"And so it cometh about that those who lag behind soon find themselves in the enemy's camp, and they will find themselves their own greatest enemy there. It is impossible to remain stationary in life. Those who work to advantage forge ahead, for such is the divine law, and this is a universal rule. Those who make no effort will drift backwards, for that too is the divine law.

"This applieth both materially and spiritually. Those who work diligently in the affairs of the world will have plenty of material substance, and so will those who work in the realm of the soul, ever seeking for higher expressions and truths and for better ways of making manifest their lives and for improved means of serving, forge ahead spiritually.

"It is as impossible to remain stationary spiritually as it is to maintain the same material condition, year after year. The human body itself is ever in flux. There is a constant intake and outgo of matter, ever altering the body.

"And so it is with spiritual manifestations. No man can remain the same year after year. Some seem to remain stationary, but they are retrograding. In the spiritual as in the material, the individuals who do not progress go backwards and soon find themselves in the enemy's camp, being their own worst enemy."

So spoke Christ the Master to his astonished audiences.

A SYMBOL

"There is a symbol that I wish ye would always carry within. When ye have this symbol within the holy of

holies, let it be also before your sight. It is a triangle: Love, truth and faith.

"Let these words ever be your watchwords. Travel always in their light. No matter what may befall you at times in the way of discouragement, for many try to discourage one, look within. Look over the door of the temple of divine wisdom and remember the words engraved on the three sides—love, truth and faith—and above them emblazoned in letters of celestial light, service.

"It will bring such glorious comfort and ease. It is one of the greatest things that man can do to give himself unto the service of the Father, the Almighty, the Supreme Intelligence, and to know that ye are a part of that Intelligence, that ye are a part of the Father when ye do His bidding and work in His vineyard.

"When ye look upon these words—love, truth and faith —and the message ye give forth, how simple they are and how seemingly easy it is to do this work. When everything is bright and the road seemeth clear, ye can easily go forth filled with light and sunshine and happiness, but let a shadow cross your path and then ye will show whether ye are indeed working for the Father. In the bright sunlight of day when all is clear and beautiful ye have courage to face all obstacles, seemingly. When the sun is obscured by clouds, is the brightness still within? Are courage, love, faith and truth there then? Is that symbol above the door as bright and outstanding as before?

"So many start out on this pilgrimage of service, but how many stop by the roadside and turn back! My disciples, when ye follow in my footsteps, the road at times is rugged; thorns may pierce the flesh, but when ye go forth in the Father's love with faith as your staff

ye will overcome all hardship and the glory that illuminateth that world within will shine forth when ye know that ye have the courage, the faith and the sublime love to continue in the service of the Father and to walk in my footsteps, which lead to the Father's home.

"Blessed indeed are ye who have this faith, who have the courage to say, 'The Father and I are one.'

"Peace be with you."

THE INNER SHRINE

"Dire punishment will rest upon the faithless, punishment of their own seeking, of their own making. All mortals should understand distinctly that the woes and miseries of life that are visited upon them are not of the Father's sending; they are not punishment meted out by Him; they are the return of one's own thoughts coming back from whence they started. 'Vengeance is mine saith the Lord,' is not a true saying. This is the lord of the egotistical speaking, the self-created lord, the I AM who placeth himself above all others.

"Man is one of the greatest creations of the earth, and yet how small, but an atom in this great universe, mighty in his own sight, but his power is as naught compared with the great power of the elements, the great laws of the universe. How often man trieth to change these laws and what happeneth? He flieth off into nothingness like a speck of dust and yet he hath been given the greatest of gifts, the soul, the creative force to build within images of might, and the greatest image is that of service unto the Father and unto humanity.

"Let each and every one build within his inner shrine this image and then each day bow down in worship, for

is not the Father, the great Almighty, giving service continuously to humanity?

"If ye are a part of the Father then ye are servants, not servants and slaves to your selfish desires, but servants of God, doing His work that all may be benefited.

"Continue your toil in God's work and your labor will be your rest."

TREASURES

"Of what use are treasures stored away, hoarded and kept from the light? If ye give out ye will receive more in their place.

"Be ye not afraid to light other torches from your flame.

"Let others come into the warmth, the comfort and the cheer of the truth that ye know. So many are standing on the outside, chilled, discouraged, forsaken, they think. Just a little light, a little truth, will give them courage. Offer a faggot from your heart to light their way.

"When a truth cometh to you and ye are in the presence of others, be not afraid to utter it. There are many, many mortals who have that longing in their hearts to speak openly and frankly of the spiritual side of man. Many long, earnestly long, to open up their hearts and minds and seek for the truth, but they have not the courage to do so. Sometimes just a word that ye may let fall will open up that floodgate and give them a chance to seek the truth.

"Do not hold back the treasures that ye possess, neither cast them before swine.

"The source from whence cometh all spiritual knowledge is endless, unlimited.

"Seek and ye shall find; ask and it shall be given unto you; knock and the door shall be opened unto you.

"Blessed are ye of great faith."

VALUES

"If problems come up and there are two alternatives to choose, how is man to know what course it is right to follow, and by what sense is he to be guided?

"Wouldst thou allow thy spiritual sense to guide thee or thy material past experience?

"If thou wert to follow the spiritual guidance and lose in a material way, would this indicate that thou wert wrong?

"Most men have only one measure of values, and that is the material. They think that if they gain materially they are justified in their course of action. They feel that the only rewards they can be sure of in this world are the material ones and hence it is useless to strive hard to attain any other rewards.

"In this they make a great mistake, for the material rewards are of no value as compared with spiritual losses. He who gaineth materially and loseth spiritually hath truly lost, no matter what the material gains may be. Earthly wealth and honors are worthless if they are purchased at the expense of the spiritual, for the things of the earth are only for a short time, while the things of the spirit are for eternity.

"There should be only one criterion of conduct, only one measure of values, and that should be the spiritual. Those who allow their previous material experiences to guide them at the expense of their spiritual welfare are bankrupting themselves, for they are giving up the things

of great value for the price of a few earthly baubles that can be of questionable use for only a short time."

THE THREE KEYS

"There are three keys to the great home of understanding: Love, truth and faith. These three keys must be held together with constancy. They have been given to you, my beloved disciples. See that they are held together.

"If one should be lost the others will be of less use."

FAITH

"May the glorifying truth of God's love be ever with you. How easy it is at times to say and believe for the time being that ye have the truth firmly implanted within your souls. Ye go forth to preach this truth, feeling that ye have the God love and the God truth enfolded about you. But the first adverse criticism ye meet ye begin to weaken and say, 'Why do I not persuade this man of the truth about God's laws and life everlasting? Why doth he not accept what I give unto him? Is there an error in what I speak?' Then doubts begin to creep in and ye wonder, 'Am I right?' Think ye that ye have the Father's love firmly implanted in your souls when doubt and wonder can uproot it? Are ye then fit to be my disciples when ye go forth in doubt and uncertainty?

"Ye can not give out what ye have not within.

"If others can cast a suspicion of doubt within you, then ye can not send forth the truth. Ye have it not at home within yourselves. It is when storms of adversity come and those of different faith malign what ye give forth as the truth, and ye can stand on the firm rock of the eternity of the Father's love and truth, it is then

and then only that ye are disciples of the Father. And it is then and then only that ye can truly say, 'I live and have my being in the Father; He liveth, moveth and hath His being within me; therefore the Father and I are one.'

"When ye can say that and know that ye are speaking the absolute truth, that nothing can shake your faith, then ye can go forth and do my work, which is the Father's work, for I am but the instrument of the Father to give forth the truth to the world."

PERFECT FAITH

"If ye doubt my words ye doubt me and therefore ye doubt the Father who speaketh through me.

"If I give forth false words I speak not the truth, nor am I then the son of the Father.

"I am sent to you as the shepherd by the Father, to seek the lost sheep that have wandered from the fold. I call aloud that my voice may be heard in the wilderness. Ye who have lost the road, harken to my voice, follow the sound, call aloud and I will come.

"My spirit can travel many paths and I can go to many who are seeking the light.

"Those who have perfect faith in the Father and live according to His dictates can stand on the mountain top with the thunder and lightning about them, and they will be unharmed. Those who have no faith in their heart, but lies upon their lips, can crouch in the shelter of the mountain and the lightning will strike them.

"The words I speak I give unto the entire world. I am one of many. Regardless of creed and nationality all men are my brethren and I bring the truth to all alike.

"I say unto the multitude, there is no wrath in the

Father. What wrath is visited upon them is of their own making. The sins that come to them are of their own seeking. The Father standeth ready to receive those who repent of their sins and turn about and walk towards Him.

"Whosoever denieth me denieth the Father. He who followeth me believeth in the life everlasting and the resurrection of the spirit, for I, the son of the Father, am the way."

PERFECT FAITH AND HEALING

When those who were ill called out to the Master, "Jesus, make me whole," he said to them, "It is not I that casteth the sickness out of you. I have not the power to do that, for although I speak in God's name, it is the faith within you that casteth out sickness and maketh you whole. Without faith I am powerless to heal."

And they looked upon him with wonder and said, "We were told that you can cast out even the devil, that you can make the unclean clean and that you have the power to do all things, but now you say that it is not you that heal. Then you have no power."

Christ looked at them with pity in his eyes and spake thus: "I am blessed with the greatest power that was ever given to man. I have within me the God power to open your eyes that ye may see and to open your minds to the truth and to teach you the great power of faith, but if ye have not that power within yourselves, ye can not be healed. It is God's voice speaking through me when I say, 'Ye of little faith can not be healed, but ye who have faith in me, faith in the God spirit within me, can be healed.' "

Then they understood the Master's meaning. They realized that they themselves must have the Christ spirit of love and perfect faith within, and then all sickness would be wiped away.

There were many who scoffed at the Master's words and walked away, but there were others who said, "The light of truth has entered within and I am made whole."

LIFE IN ABUNDANCE AND PERFECT FAITH

"When ye have perfect faith in another, feeling positive that he can heal you, then it is the faith within yourselves, the faith in the God power that is working through that individual, that healeth. But it must be perfect faith—there must not be even the shadow of a doubt—if ye would inspire the healing faith in others.

"There is life in abundance for those of perfect faith.

"I have perfect faith; therefore I am giving to you of that faith, which is life.

"God, your Creator, who made you, hath the power to remake you."

BE THOU OF GREAT FAITH

"What availeth faith when thou hast not the courage to voice that faith?

"How would it benefit thee to train thy muscles behind closed doors to become an athlete if thou wert to become fear-stricken and run from the first man encountered in the street?

"Be thou of great faith; be sure of thyself; be sure of thy belief, of the truth. Have the courage to voice the truth.

"When thou canst do that then thou art indeed my disciple."

Christ the Master preached the gospel of love and truth, but he strongly stressed the importance of faith in his discourses.

THE GREAT HOSANNA

"When thou doest a great deed and walkest forth into the light of truth to give messages that will help humanity, then wilt thou hear the great hosanna sung in heaven. It is the song of gladness within thine own world, the world within, that is the hosanna.

"Be not afraid or cast down when depression cometh to thee. There are many nights but there are as many dawns, and how bright is the day after the darkness of night!"

LIFE'S JOURNEY

The Master spoke to some of his disciples who at times had found the road rough, but who had persevered, saying:

"And lo, ye have traveled across the great wastes of life, where the parched sands burned your feet and blinded your eyes. Many a time ye have been thirsty and weary and felt like giving up. Ye have also been hungry, but the spirit hath urged you on, and behold amidst this desert of life ye have come to the cool, deep pool where ye can get drink that will refresh your souls. Your eyes have been opened and now ye can see, instead of the weary waste of sand, green springing up; the shadows of the trees give you coolness and rest, for ye have been drinking from the pool of knowledge wherein the divine wisdom hath given you strength and changed your vision."

THE INNER LIFE

One of the Master's disciples was irritable and quick tempered, but he struggled hard to conquer himself. Once he was distressed because he had spoken unworthily in an unguarded moment. The Master showed him the way:

"My beloved disciple, when a soul hath received the light, the truth, the great gift of divine wisdom from the Almighty God the Father, he is indeed blessed. One who hath this gift within, one whose life hath been a turmoil, one who hath traveled a rocky road, can be likened to a caterpillar, crawling, creeping here and there, wending its way on the ground, nearing that moment of great beauty, that beauty within even that which crawleth and is so lowly, growing more perfect within as the days go by, until finally the time cometh when the break of the chrysalis taketh place. Behold what bursteth forth into the light of day, that great, beautiful butterfly which can wing its way upwards and onwards into the sunlight and bring joy unto all who see.

"And so it is with thee: That beauty of soul is within. It is a gift, a divine spark, that thou didst bring to this life for a purpose. Thy life was like a caterpillar. That beauty within kept growing and growing and growing until at last it burst its bonds and thou hast come forth into the sunlight of truth. Thy wings have spread out and thou hast flown upwards in truth, in love, in faith, and many eyes there are on earth that look upwards and perceive the beauty of a soul that hath burst its bonds to give truth to the world.

"Keep on, my beloved one, keep on in the light. Let thy wings be spread out and fly upwards. Look not

backwards to the shell from which thou hast escaped, but look forwards, and may God the Father, the just, the loving Father receive thee in His grace and may His benediction bring peace to thy soul."

BE TRANQUIL

"Thou hast traveled far and at times weariness cometh to thee. Sit down and rest. Find a shady, cool, quiet place within, and there sit at thine ease and think back. Let some of the words that I have spoken to thee come forth and in these messages find calmness and peace.

"Remember thou art always within my love. Thou art within the grace of the Father. In thinking of these things, the irritations of the outside world will vanish.

"Remember what I have said unto thee: As I have walked along the road the journey hath sometimes been hard for me, but I have left meat and bread for the hungry, drink for the thirsty. Feed thy soul with the food that I have placed along the way. Drink and appease thy thirst. Then, after thou hast rested, continue thy journey."

So spoke Christ the Master to one of his disciples who at times stumbled on the road of service and self-conquest, and then he added a more personal note:

"Let not the irritations of life sink deep within. They are really but momentary and when thou analyzest them thou wilt realize how worthless they are of thought and attention. There is so much for thee to do in a great way in thine earthly life that thou canst not afford to be annoyed and irritated by these trivial matters. What really annoyeth thee, put aside.

"Is it necessary to put thine hand into a flame and burn it more than once? Why repeat again and again the thing which will hurt?

"Walk not on the road where the briars are."

SELF-CONDEMNATION

"Condemn not thyself lest others do the same."

In this admonition spoken to a disciple of very tender conscience, Christ warned against dwelling unduly on one's own faults and overemphasizing them. He instructed his followers to face the truth and go onwards and upwards in its light.

IF THINE EYE OFFENDETH THEE

"If thine eye offendeth thee, pluck it out. That is, if thou seest with mortal eyes untruths which bring sickness, I say, pluck them out and see with spiritual eyes.

"Thou must give care to the body, preserve and keep it as a temple wherein the soul dwelleth, but if thou hast fear or doubts or if thou allowest annoyances to creep into the inner world, the mind, the controlling factor of the body, becometh diseased and sendeth into the body a poison.

"Therefore I heal the sick by giving them light. Those of great faith light their lamp with love and truth, allowing the light of truth to shine forth. In coming forth the light shineth through the body and purifieth and maketh whole. He of little faith retaineth some of the poisons, the thoughts that are contrary to health, not accepting the fullness, the overflowingness, of God's love.

"Therefore I say, if thine eye offendeth thee, pluck it

out and thou wilt be made whole. The divine spirit is within.

"Let thy light shine forth through thy body as thou wouldst let the light shine through the window to guide the wayfarer to safety.

"When mortals reach the state of spirituality where they can put aside all trivial annoyances, not opening the inner door to allow them to enter, there will be no sickness. God never intended that man should suffer. That is one of the transgressions of the laws of God. But one must be very strong in faith to turn the other cheek to be slapped after the first offense.

"Be thou of great faith.

"I give to thee love, light. It is God's light to lead thee onwards and to make thee whole."

GET THEE BEHIND ME, SATAN

"My beloved disciples, when ye go forth to heal and to preach the gospel truths and ye endeavor to cast out sickness, error and depression from others, do not take these things unto yourselves. Allow ye not your ire to control your bodies, taking unto yourselves that which ye cast out from others.

"If ye feel that ye can not eliminate these irritations from others without absorbing them, say unto yourselves, 'Get thee behind me, satan.'

"What is satan? Satan is wrong thoughts, wrong deeds. Therefore when ye say, 'Get thee behind me, satan,' ye cast these out and do not allow them to enter. It is the thoughts, the wrongs, the errors ye cast out and away from you. Get thee behind me, satan; get thee all wrong thoughts away and leave me whole.

"Many clamor to be my followers but fall by the roadside. They are not strong enough in their faith, in their spiritual uprightness, to overcome the irritants of falsehoods in others; they allow these things to seep within their own minds and control them. Instead of rejecting one wrong they simply add another. This is the most difficult lesson to teach my followers.

"Rise ye above the smallness of accepting the wrongs of others.

"I too must rise above the petty errors of mortals. Often I have had to stop and say, 'Get thee behind me, satan. My Father, I look unto thee to give me strength to master myself and be whole.' "

CAST YOUR BREAD UPON THE WATERS

"The tide goeth out; the tide returneth. Cast your bread upon the waters. It will return unto you threefold. Remember always that what ye send forth returneth to you threefold.

"When ye are sorely tried quicken into life the Father's love and let His light guide you.

"Make not haste to answer. Wait until the Father's light showeth you the way.

"Your messages and your words will go forth, scattered far and wide, and will nourish the souls of many, as a grain of wheat garnered in the harvest, ground and powdered, maketh thousands of particles of nutriment and is scattered far and wide.

"I heal by teaching the sick the simplicity of life and I give them courage to go on. I teach cleanliness within.

"Follow in my footsteps, for I am the way. I am the Father's footprints to guide to the great understanding.

"May peace and courage abide with you."

WASH THY FEET

"Wash thy feet before entering.

"Yea, wash thy feet before entering the holy sanctuary of thine inner world. Take no trace of material blemishes to thine inner world, lest thy messages be tainted with worldliness. So I repeat, wash thy feet before entering.

"How beautiful, calm and peaceful it is to walk with clean feet up the pathway to the inner shrine where the Father presideth.

"I go about preaching. Most of the multitude are poor and lowly. The rich have so much of worldly pleasures and distractions that they have no time for the spiritual. Those who have little of earthly goods long for light and truth. They come unto me as little children with minds willing to receive.

"I say unto thee, in giving out the great truths of life, to make the multitude understand the vast wealth stored within where the Father dwelleth, send out thy message to reach the heart of humanity.

"I have blazed the trail. Follow in my footsteps, for then thou wilt walk in the grace of the Father."

THE LIGHT OF TRUTH

"I say unto you, as the lightning striketh so will a bolt of truth from heaven strike the mortals of earth, and the thunder of this truth will roll on through the ages and understanding will come like a refreshing rain and the clouds will roll away and the light will shine forth in all its glory that men may see.

"There are so many intersections on life's intricate road. When mortals are blind to the truth and shadows of doubt

obscure their sight, they are apt to be misled and take the by-paths. Most errors are made through ignorance of the rules which should govern men. Also, an inflamed imagination often leadeth in a wrong direction.

"Mortals are so prone to be led hither and yon. Most of them have no fixed aim or purpose in life. They do not know the meaning of life. It is to them like a dreary waste without any special aim or object or direction. They do not know what to look for nor where to look, and consequently they drift along without accomplishing anything. Most of them spend their entire life gaining a livelihood. They seem to think that if they lead good lives and earn enough to feed, clothe and house themselves they have done all that is necessary, for that maketh of them good citizens.

"They fail to realize that they should be citizens of eternity as well as of earthly time. They fail to realize that they are dwellers of the universe as well as of the planet earth. They fail to realize that the planet earth for them is but a temporary abiding place and that their true life floweth on in the next existence, after they shed the cloak of flesh and enter eternity. They fail to realize that their earthly life is a privilege, and that if they take proper advantage of it, it will enable them to take a high position when they enter eternity again.

"Most individuals do not take advantage of their planetary life, and for this reason they reenter eternity without having made any progress."

This lesson the Master repeatedly gave forth and he stressed it, but his hearers did not understand and hence they did not record these teachings, which are so important that they help those who apply them throughout all the years to come, time without end.

BE NOT QUICK TO CONDEMN

"Be not quick to condemn in thine heart those who worship false gods, those who worship before images, that is, the ignorant class, people on the outskirts of humanity. They know no better, but they are conscious of a Being above them, a Being to whom they should appeal, and in their ignorance they build these images and worship before them. They are in reality worshiping God, for they are worshiping that which is higher than they are, something above and beyond that they appeal to.

"If, however, people of education build within themselves false gods and worship them, they are committing a sin. That is different. These are self-created gods, gods of bigotry, gods of self-esteem. There is such a vast difference between the man of education and the ignorant savage. Oftentimes in the heart of the savage there is more true religion than in the heart of the man of intellect. There is such a difference in the wrongs committed by one of intelligence who is aware of his wrong doing and one who in his ignorance is unaware of it.

"So be not quick to condemn. Look within and seek the source of all things."

TEMPTATIONS

"Harken ye not to the voice of the tempter when he speaketh to you of the joys of life. They are but the joys of the flesh, harmful pleasures.

"Those who give themselves up to these pleasures lead empty lives, seemingly all glitter, all mirth, all joy for the time being, but lasting only so long as the flesh lasteth, hollow lives, wasted lives.

"Therefore I speak unto you, my disciples along life's highway, and say: If ye meet any of these misguided wayfarers, stop and speak unto them. Some of them may scoff at you. Nevertheless speak ye from your hearts and say, 'Waste not the precious hours of life.' Some of them may listen.

"On your journey, if ye meet but one and save that one ye have done well."

GO YE INTO THE INNER TEMPLE

"When ye are weary or disturbed or discouraged in any way, my beloved followers, go ye into the inner temple and there speak. Repeat the words, 'The Father and I are one; therefore the glory of His strength permeateth mine entire being and giveth me the energy and strength to go forth to speak the words of truth.'

"In the silence of this sacred temple ye will hear the words, 'I am thy strength; lean on me.' It is the great intelligence that awakeneth within your souls that wonderful knowledge that ye and the Father are one.

"O my beloved disciples, what a wonderful thing it is when ye realize the truth, when ye awaken to the fact that ye are a part of the Supreme Intelligence.

"And remember to teach that this great blessing is for all if they but seek.

"Come ye into mine house, eat of my bread and drink of my wine, and I will send you forth in the grace of God to do His work.

"When I say, come ye into mine house, eat of my bread and drink of my wine, I mean, come with me into that divine intelligence and receive within your souls the knowledge of the truth of life everlasting, and drink ye of that pure love that the Father giveth unto you."

PEACE AND TRUTH

"Lo, from out of the heavens a dove doth appear with wide spread wings, upheld by the breath of the spiritual. As it soareth aloft a feather falleth, then another, and still another and find their resting place on the breasts of the believing. The dove is a messenger of God; the feathers that are sent down to earth and that rest on the breasts of men that believe are His messages of peace and truth that have been found.

"And so it is with you, my beloved disciples: Your breath hath gone forth to uphold the truth and God hath sent to you these feathers plucked from love to rest as peace in your hearts.

"When one carrieth this emblem of faith and truth within his soul, his spiritual sight is made keener, his spiritual hearing more alert, and his spiritual mind is more delicately attuned. To him the divine wisdom is given; knowledge from the great book of infinite truth is read and understood, for he liveth within the Father who is the Supreme Intelligence, the Supreme Understanding that ruleth the universe.

"Blessed indeed are they who turn towards the road of knowledge, who drink from the fountain of truth and eat of the bread of life. On my way, often a weary journey, I leave at the wayside food and drink to sustain those who follow me.

"If in walking through life your feet are bare and thorns pierce your flesh, thorns of doubt and material woes, sit ye down by the roadside and pluck these thorns from your flesh and when the wounds are healed, arise ye and continue the journey and ask that God's rod and God's staff, His love and His help will guide you that your feet may escape

the thorns, and come ye to Him beautified, glorified in the grace of the Father. Ye who walk the road that I have walked, fear not, for I will give you strength and lead the way."

LIFE AND DEATH

"Life is everlasting. It hath had no beginning and it will have no end. It floweth on and on. Life is indestructible. The stream of life can not even be interrupted. Mortal life is one phase of life everlasting.

"There is no death.

"What is called death is not an ending. It is merely a transition. It is a change from one form of life to another. Mortal life ceaseth and life everlasting beginneth.

"There is nothing terrible about what is called death. It is merely a passing from one form of existence to another form. All stages of life can be made beautiful or otherwise. It dependeth upon the individual. Each person is the creator of his own happiness or misery.

"Life always hath existed and it always will exist.

"Time hath had no beginning as it will have no ending.

"Space is without limits. It existeth everywhere, so it is omnipresent.

"Hence life hath time and space without limits in which to manifest."

So taught Christ the Master, but these truths are so vast that his hearers failed to grasp them and therefore made no permanent records of them.

COME WITH ME

"My beloved brethren, I come before you this day to give unto you a message of truth, to tell you that at your

feet is wealth untold, wealth of knowledge, wealth of understanding, if ye will but stoop and take it up and read the message therein correctly. Ye are abiding in the light of wisdom if ye will but open your eyes and see, open your ears and hear, and open your minds and heed.

"Come ye with me, for I will lead the way and show you that all of this world's vanities, all of this world's wealth, all of this word's creating of the magnitude of self-esteem are but naught compared with the wealth of the true understanding of life eternal, of the wealth that awaiteth you in the Father's home, of the peace that will rest upon you if ye come my way to the Father's abiding place.

"But if ye turn aside and go the other way where false images, false worth of yourselves, loom up before you, and if ye bow down to worship these images, darkness of the soul will come upon you, not of the Father's creating but your own, for man createth satan within and satan createth hell.

"Where I lead there is heaven, a haven of rest, a quiet where peace and truth abide. There is eternal life, eternal love. Then I beseech you, all alike, come my way, come into the light, come unto the Father's home.

"Those who seek infinite peace and quiet in the protection of the Father's love from the trials and storms of life will be placed at the right hand of God. Know ye what I mean when I say that they will be placed at the right hand of God? It is those who come seeking for the truth, those who come knocking at the door who will be placed there: There the truth will be given unto them; the door will be opened unto them, and they will be received in the light of glory, the light of the Father's love and protection, for they have come the right way.

"When I say unto you, go ye onto the mountain top

and commune with the Father, I mean, seek ye the highest expression of your souls and there call unto the Father. It is the mountain top of spiritual thought.

"Be ye always humble, but raise your heads and face the truth. Look upwards. Bow not down to the earth in speaking to the Father. Look up and praise ye the glory and light that come from above. Look not down to the shadows created by your bowed heads.

"Each one must stand alone, by his own strength. That strength dependeth on the power of the spiritual truth within. If ye abide in the Father and the Father in you, then ye have the strength of true understanding, the strength of the Rock of Ages that can not be crushed.

"When ye ask the Father to guide you, to show you the way, ask Him with heads raised. Be ye not afraid to look upon the Father. Turn not aside your eyes. Face ye the truth and the light will be given unto you, the light that will guide you through the forest, through the wilderness, and across the desert in safety, the light of faith, the light of love, the light of truth, which is the Father."

THE GREAT UNDERSTANDING

"O my beloved disciples, if ye could fully realize the greatness, the beauty of having the truth dwell within! If all humanity could but absorb the light of understanding, the understanding of the spiritual truth, of the great love that the Father sendeth forth, what a world this would be! There would be no strife, no envy, no jealousy, just brotherly love. Each one would extend a helping hand.

"Think what this would mean and this is what the

Father desireth, and it is for you, my disciples, to go forth to light the way of those in darkness and try to bring your brethren within that great circle of light and love. It is but a spark to what that great flame of light is when they step over into the home beyond.

"Go forth with truth, with love, with divine wisdom. Fill your souls with this great understanding; fill them so full that it will pour forth into the hearts of humanity. What a great work it is to bring light and truth into the hearts of men. Some go forth to seek the truth; they give their lives for just a little truth that may bear fruit in time for mortal man. Then think what it meaneth to go forth and bring the spiritual truth to the hearts of mortals so that it will bear fruit throughout all eternity.

"I say unto you, my beloved brethren, go ye into the by-paths where shadows lurk and let a beam of light penetrate, and there plant your seeds.

"And as ye go forth to do this great work may peace be in your hearts."

I AM A PART OF THE FATHER

"Often recall the words, 'The Father and I are one.' It giveth such a sense of security, a sense of strength, a dynamic power.

"God the Father can do all things; therefore if ye realize fully that the Father dwelleth within you, that ye are a part of the Father, all things are possible for you; that is, if ye work in the spirit of the Father.

"If mortals would but forget themselves, the mortal man, and not work in the material sense, but say, 'I go forth in the spirit of the Father; I am a part of the Father; therefore it is possible for me to accomplish all things I set forth

to do, all things of high order,' then all things would be possible for them.

"Ye can not go forth to do things that are impure, things that are not right and say those words, for then ye would not be working in the spirit of the Father, for the Father only worketh in truth, in love. To do His work, to accomplish the things ye desire to do, ye must work in the understanding of the truth, in the understanding of the reality of the Father and you as one.

"My followers and disciples, remember ye can not do the Father's work unless ye are a part of the Father. Ye can not come merely with words of lips and say, 'I am thy follower; I will do the Father's work in love; I will accomplish all things that thou desirest me to do.' Those are idle words unless ye speak from your hearts, and speak in the spirit of the Father.

"Understand what I wish to make clear to you: To do the Father's work, to arouse in the breast of humanity the higher ideals, the spiritual sense, ye must work in that spiritual sense, ye must have it within, else ye can not give it out. Empty words mean empty results. Work with a full heart in the understanding and the truth and the light and the love of the Father, and then your work will bring forth results.

"Peace be with you this day."

THE WORKERS

"Ye gleaners of the fields, your crops are ripening. Ye have gone forth planting the seeds of truth in the great field of humanity. Ye are now reaping from that harvest. Rich indeed is the grain that cometh to you. Your fields are great, your wealth untold, for ye have learned from

whence all things come. Ye know where the vast granaries are and ye have the key to open them and take therefrom all that ye require. O my brethren, my disciples, rich indeed are ye, rich in soul.

"Those who go forth in fancy raiment and glittering jewels are often so poor, beggars. And ye who go forth in plain raiment are bedecked in the jewels and the wealth from the kingdom of God. That wealth will be yours throughout all eternity; the knowledge will be yours throughout all eternity, but be ye not misers. Give unto others of that which ye have in such great plenty.

"As ye give forth from this great wealth within, more will come unto you. It is endless, for ye are as the day bringing light unto the night of the lives of others.

"Prepare your table. Load it down with bread and wine and bid all that are hungry to come and feast with you.

"Cast your bread upon the waters and it will return unto you tenfold.

"Go and do my bidding, which is the Father's.

"Peace be with you."

Sometimes the Master said that the returns would be threefold, and sometimes he said tenfold, but he ever meant that those who give in the right spirit will have great spiritual rewards.

WASTE NOT LEST YE MAY WANT

"Wherefore cast ye the crumbs from the Father's table? Think ye that even they are to be wasted?

"Always on the outskirts of a throng there are scatterings of humanity waiting to pick up what is cast off.

"So do not waste even the crumbs from the Father's

table, for many there are who are hungry, waiting for these morsels, and what are the crumbs from the Father's table? They are crumbs of knowledge, crumbs of wisdom.

"It is the same as though I were to say, waste ye not your energy on useless living. Put your efforts into something worth while. Waste not lest ye may want later.

"Most mortals are prodigal in the expenditure of their energy. They forget that each human being hath a limited amount of energy, and that if a person spendeth more than he can produce or obtain he goeth bankrupt, and then he either becometh ill or ceaseth to exist as a mortal.

"Each human being hath a sufficient store of energy to do the work demanded of him, but so many fritter it away in useless living. They give their bodies poor care and they expend their energy in foolish pleasures which do them no good, but help to bankrupt them of energy. And so it is that they have little or no strength left for doing any constructive work during their mortal lives.

"The true foundation of success in life is energy. When the store of energy is dissipated a mortal can accomplish no more even though he may have vast stores of useful knowledge and much beauty within that he wisheth to express.

"What a tragedy it is when a gifted individual discovereth that he hath wasted his birthright of energy and learneth that he is unable to do the work that it is his heart's desire to do. But this is a common occurrence.

"So I say unto you, waste not the crumbs from the Father's table, lest ye shall want for food later. This is a wonderful lesson for all mortals.

"Waste not lest ye may want in later years the energy of youth. What a wonderful gift! The cry in later years is, 'If I had only known.' It is not too late. Learn the

lesson now and send it out to others, waste not that which is the most precious thing, energy, on riotous living, wasting, constantly wasting, thinking, 'I have an abundance of energy which will last.' Oh, no, what hath been thrown away can not be brought back; it is gone. Stop and think what it will mean in the future.

"Youth is but a fleeting hour, just one small choice moment of life, so why cast away the most beautiful gift that hath been given to you? Waste not or in the future ye will want. Preserve your energy and lead the life ye should, the pure life of service.

"Look into the future as ye would into a looking glass and see the reflection growing more beautiful, more strong, instead of a shriveled face showing a wasted life.

"'If I had only known,' is the cry that goeth forth. How many do know and yet waste that precious gift! Preserve your energy that ye may be of service, that ye may be able to build constructively, instead of being the derelicts on the fringe of humanity. Get into the circle and put forth your energy so that right living and right thinking will result, building your womanhood and manhood to perfection."

SOWING

"I cup my hands and place therein seeds. I go onto the mountain tops and hold my hands aloft and scatter these seeds, and the winds take them hither and yon, and they light like cooling dew in the fevered brain of man.

"These seeds that I have scattered aloft are seeds of love, of truth, of faith; and within their hearts are the lessons of the laws, the God laws, that humanity must obey. Those who go contrary to these laws and abide only by man-made laws come to grief.

"And so it is with you, my beloved disciples: Fill ye your hands with seeds and go forth and scatter them far and wide. Teach the laws of the universe and tell mortals that they must abide by these laws unless they wish to come to grief. When men put up laws of their own making in opposition to the Father's laws, their inner world is shattered.

"Life itself is not so complex. It is simple if one followeth the line of obedience to the God laws.

"Ye are now giving out the truths of life; scatter them widespread. A seed dropped now and again will grow and multiply, and may the Father's blessing be with you in your earnest service."

BUILD WHILE ON EARTH

"All men that do my work are as two men, the spiritual man or being, and the mortal man. When thou art beset with annoyances the spiritual man should close the door and draw within the sanctuary of the Father's home. Let no blemish of mortal strife come near the portals of thine inner home.

"It is not an easy task to place before the world new truths, that is, new to mortals but ages old. If it were easy there would be many who would endeavor to do it. The difficulties in the way discourage those of little faith. Therefore it is only a few, a very few, who continue in this work. Mortal fears beset many and they have not enough spiritual courage to go on.

"Many think, 'What mattereth the soul? While on earth it is the material that should be given thought and attention.' But how short is life on earth compared to eternity after one crosses the border.

"While on earth it is possible to build thine home and have it ready when thou steppest across the border. Those who think only of material things cross to the other side, destitute, for their homes are left behind, and no doors of their own building are open."

CONSTRUCTING

"When men build on the foundation of materialism their structures may assume great proportions and look mighty in the eyes of those who have limited vision, but to those who can see beyond cometh the realization that such structures are but edifices of sand. They can not reach beyond the border.

"Mortals who construct on the basis of truth and enlightenment and use for their beams the God laws, continue to build story upon story with the indestructible material of divine intelligence. Such structures are limitless, growing, ever growing, for time and space are limitless.

"These ideals, for it is ideals that ye build, reach so high that they are absorbed into the one great divine understanding. It is this upbuilding, uplifting, that I wish to make clear to humanity. There are mansions to be built on earth, mansions indestructible, the mansions of the soul where the light of truth will ever shine, not the mudhuts of materialism that will eventually sink into the mire upon which they are built.

"Because the spirit of man is encompassed with flesh he is not held back or chained within that structure. The mind and the spirit can reach far out. Man can build for himself a world that is greater than the material world on which he dwelleth.

"Come unto me as little children. Yea, come unto me

with pure minds and I will lead you to the Father's home.

"Ye can take the road that leadeth to destruction, or the one that leadeth to salvation. Ye can enter the road of salvation through the gate of love and faith and perfect understanding.

"Be ye not afraid of the light. Look into your own faces and read the words reflected therefrom. Follow me. I lead you not into the path of shadows, but into the road of light. Let the God love be your staff to lean upon."

GUIDANCE

The Master spoke to a disciple who was sorely wounded because he had been betrayed by those who were near and dear to him, saying:

"First allow the love, the truth, the light from thy soul to guide thee. Then use thine intelligence and the way will be made clear. Thou canst not afford to waste energy on the narrowness of others. There is too much to be done, too great a work to be accomplished, to be held back by the littleness of others.

"Remember what I have said before, take not unto thyself the errors of others. Poison not thyself with the venom given forth by others. If others insist upon walking in the shadows of sin, in the by-paths, and find their comfort in damp, dark ways, shouldst thou follow? No, thou canst stand in the clear light of day on the broad highway and say, 'This is the road to travel; come out from those paths and into the light of understanding.' But if these people travel the path of darkness, will it help thee or them if thou shouldst follow? No, for thy usefulness would then end.

"So I say unto thee, my beloved disciple, walk ever in the light of day, in the broad road of truth. Follow where thy soul and thine heart dictate.

"Thou art giving forth knowledge to the world that all may know and accept the truth. Thou canst not afford to waste thy time on individual cases for thou art able to reach the multitude. Thou canst not afford to allow an individual to poison thee.

"A slanderous tongue is like the sting of an asp, if thou allowest it to sting.

"Close thy mind to such unpleasant phases of mortal life. Turn thy face to the light and leave these things behind, and let them be as though they never had been. Pluck them out of thy life and cast them away from thy sight.

"Read thy soul. Thou hast high ideals within the temple thou hast erected and thou worshipest only at the shrine of truth, of faith, of service. Thou art judged by what thou art within.

"May the Father give thee strength and courage to go on in the light of His love and may peace be restored within thine heart."

HARBORING THOUGHTS THAT CREATE DISTURBANCES

"Men who harbor unclean thoughts are really worse than those whose words and acts are unclean. Those who express themselves in evil words and deeds give these things forth, but those who harbor unclean thoughts are unclean within. They retain the poison and consequently are tainted throughout. Those who hold selfish, envious, jealous feelings within poison themselves, and yet they think

that the world doth not know that they hold these thoughts.

"It is these evil thoughts that are the faggots which are heaped up and lighted to form hell within.

"How many mortals are walking abroad carrying these unseen hells within, poisoning the atmosphere all about them! I teach that men may understand how wrong it is to harbor unclean thoughts and how necessary it is to wipe them out, and purify the world within.

"Most mortals think that so long as they do not express anything coarse it is all right to have evil thoughts within. They think that if they commit no overt acts it doeth no harm to have covert evil thoughts. This is a terrible mistake. The thoughts expressed often clarify the atmosphere and cleanse the individual, but the evil thoughts kept hidden within permeate the entire being until the person is poisoned without and within. The foul thoughts sink into the innermost recesses of the being, and in time it becometh impossible to keep the evil hidden, and then the individual showeth himself to others exactly as he is.

"There is an old maxim that murder will out, which really meaneth that in the end a person will express what he truly is. It is impossible to keep corruption covered indefinitely. The festering sores will break out on the surface and the stench will pollute the air.

"So from an earthly standpoint it is dangerous to harbor these evil thoughts, for in the end they will ruin both the character and the reputation of the individual. The character will suffer first, and then after a time of expressing the true character, the reputation will suffer.

"It is not only in the earthly sense that the individual will suffer, but in the eternal sense, for as a person liveth on earth so he will begin in eternity."

ON THE MOUNTAIN TOP

Oftentimes the Master would go alone to the top of a hill or the summit of a mountain, stretch forth his arms in supplication and say: "I call to the Great Power within the universe to give me the strength to summon the multitude below and say unto them, 'Let the very best within you send forth a prayer to receive the strength of divine wisdom to do that which is good, to live in truth, to live in faith and to live in love.'

"Oh, that I might be able to stand here with arms outstretched and say, 'Give to the Father that which is most holy within,' and to each one, 'Let that current of love spring forth and receive thine answer.'

"Oh, that I had the power to crush all evil, all sin, all sickness, and shed upon mortals the light of liberty from self, and I ask thee, my Father, to give me the strength that I may conquer and that I may lead humanity where light will shine everlastingly."

And his voice was heard and heeded by many, for there were those in the valley below who cried out, "Give us light, give us truth, and show us the way."

His voice came to them, soft as a dove's, "Peace; come my way; follow me."

When others saw that those who had been sorely distressed received comfort they inquired how and from whence came this peace and they were told to call to Christ to show them the way, and then follow in his footsteps and ask to be guided. Then they too would find comfort and peace.

KNOW ME AS I AM

"Know me as I am, not as the world hath painted me. Let me appear before your senses a picture of my true self.

"Yea, know me as I am; know me as I have lived and worked on earth; know the true messages that I have given forth. I have been a man amongst men, doing a laborious work. I have often been weary and at times even depressed. Many a time it hath seemed to me as though I were laboring in vain, but I have never given up, I have never lost courage and I have never lacked faith in the Father.

"My chief work on earth hath been to spread the truth, the higher truth, the truth that man can learn only by getting into contact with divinity.

"There are a few truths so outstanding, so important, that the mortals who learn them are able to go onwards and upwards although they know no other fundamental truths, but when they receive these truths, others come to them.

"I shall enumerate for you some of these important truths:

"The first is that those who desire the higher knowledge must conform to the laws of the Father, and the first law of truth-seeking is this: Seek and ye shall find; ask and it shall be given unto you; knock and the door shall be opened unto you.

"But ye must seek in the right spirit, in the spirit of love and faith and unselfishness. Those who are untrue or selfish or lacking in faith shut the door against themselves.

"The second great truth is that life is everlasting, not only life in general but life in particular. The individual life is not snuffed out by what men call death. True, the body returneth to clay, but the soul doth not die. The soul continueth as the spirit and hath life everlasting. The soul liveth on as an individual entity forevermore. The soul life is the Father's great gift to the human race and He never taketh back what He hath bestowed.

"The third great truth is that love is the true foundation of conduct. 'Love ye one another,' is the only rule of conduct necessary, for that includes the great law, 'Do unto others as ye would have them do unto you.'

"Most mortals steer their lives by the darkened beacon of selfishness, which leadeth only to destruction. Come into the light of love and travel the broad and safe road that leadeth to a haven of rest for weary mortals.

"The fourth great rule is to be guided ever by the truth. Lies are never justifiable. The underlying rule of the entire universe is the truth. The truth bringeth harmony and peace. Without the truth the universe would soon become chaos. So I repeat, govern your lives by love and truth.

"Love and truth are twin forces, so great, so uplifting, that those who allow themselves to be bathed in their healing rays can not go astray."

These impressive words were spoken by Christ the Master to two of his disciples in the hope that they would withstand myths and marvels and miracles and falsehood and superstition, and give the truth to the world.

AN APPEAL

"O mortals of earth, will ye not see the truth when ye look upon my face? Will ye not see the light that the Father keepeth burning bright for you?

"I lead the way. Come and follow me.

"Do unto others as ye would have them do unto you. Then there will be peace on earth and good will towards men.

"Be ye brethren to all nations, for I come unto all alike to give the Father's message."

9

THE MIGHTY MASTER

These words also came to us:

Christ the Master has been depicted in painting, statuary and story as a lowly, meek and mild individual, so poor in person and family that we wonder how one so lacking in force and so subdued could have accomplished what he did. He performed the greatest work ever done by a human being on earth. How could one so meek, so mild, so lowly, so weak have wrought so mightily? A person has to have strength of body, mind and spirit to do work of such stupendous nature. In truth the Master was well gifted physically, mentally and spiritually. He was also a man of great courage and fine dignity.

His reputed material poverty is of small importance, but it did not exist. Jesus of Nazareth came from a family possessed of all the worldly goods necessary. While still a very young man he became the owner of a thriving business which supplied him with funds all the days of his earthly life. He owned the business, but the business never owned him. He always placed the things of the soul above the material things which he used as a means to help him to do better and more extensive spiritual work.

Christ the Master was very strong. He had the strength to conquer himself while a human mortal, and where will we find another human being to place by his side? He was so

strong that he was not tempted by material rewards and temporal power, when these were offered to him. He was so strong that he rose superior to the material things of earthly existence and led a spiritual life while he was a mortal on earth.

When humanity learn to know Christ the Master as he was they will marvel at his strength.

When Jesus said that the temple had become a den of robbers and thieves the people were aghast, but a few of the more intelligent ones knew that he spoke the truth. The high priest Annas at that time wanted to have him arrested and tried for blasphemy, but he did not dare to do so for the Master himself told Annas that such action would not be tolerated.

Jesus had a man to man talk with Annas and told him that he knew that the high priest did not believe in the God he professed to serve and that he was doing it for financial gain, also that he was robbing the Jewish people. Annas realized that the Master knew the truth and quailed before him, but he asked him to say no more on that subject.

The Master promised Annas to remain silent about him and the temple system if the high priest would stop interfering, but he added that if Annas continued to meddle with him and his work he would have to take the consequences in the future. Annas knew that this was no empty threat, for the Master had more power back of him than any other man in Palestine. He never used his power in a material way, but it was ever there at his command. The Master's followers were faithful and they loved him so well that they would have risked anything for him.

The Master was so strong that he dared to defy Annas, then the great man in the priestly party which ruled

Palestine. Furthermore, he was so strong that he was not tempted to use his power to injure his enemies. He was so strong that he did not hate his enemies. He looked upon Annas as an able, shrewd politician.

The Master also had a frank interview with Pilate in which he told the governor the truth about both Roman and priestly rule over the Jewish people. Pilate admitted that the Master was right. He said that the Romans wanted revenue to carry on the home government and they wanted power and prestige so as to maintain their position as the first nation of the world.

Pilate promised not to interfere with the Master in any way so long as he did not try to upset the Roman government. Pilate even said that he would help the Master if he could, for he realized that the government of the high priest was so unjust and extortionate that it ought to be terminated. Pilate asked the Master not to let Annas or any of the other high Jewish officials know about this interview; he made this promise and kept it. The Jewish authorities never knew that Pilate had favorable personal knowledge of the Master.

Jesus had dealings with the great of the land, but he was so strong that he put aside temporal power and rulership over his own people so that he might continue his spiritual work for the Father, which was of far greater importance.

So strong was the Master that he was able to deal gently with the weak and worn. Once when a disciple came to him weary in body and mind he spoke these words:

"Thy voice hath come unto me, 'I am so weary.'

"Let my voice be heard by thee. There is much work for thee to do. Thou art weary because thou hast been wandering in the fields where the stubbles grow. Thou hast been bruised and tired, but the opportunity is before

thee now to get into the shelter where rest and shade and quiet await thee.

"Be thou not weary, for there is so much work yet undone, work for which thou art so well fitted.

"Be brave and know that thou art working in the cause of right, and peace will soon be with thee."

There was a day when all turned dark and a storm was brewing and the clouds rolled up angry and sullen. The people became afraid and they huddled together for protection, but Christ the Master went far up on the hillside and he spoke to them, saying: "Be ye not afraid. No harm will come unto you if in your hearts spring pure thoughts and your minds are free from taint. Have faith in the Father."

The earth had been dry and parched for months. They needed this storm, but there was fear in their hearts. As the lightning played about them and the thunder rolled Christ stood up alone and said, "Fear not."

One among them cursed both the Master and God for bringing about this storm that might destroy the sheep. He thought not of the great fields of grain that were so parched and thirsty. He thought but of himself and the dark life he had led. A great shaft of lightning came and smote him to earth, but Christ stood there unharmed. The heavens opened and the rain came down and how gratefully it was received by the earth and the grain.

Those who beheld the fate of the man who had cursed said, "It is the wrath of God because he cursed the Master."

Christ replied: "It is not the Father's wrath, for He hath no wrath. He brought upon himself death through the evil in his own heart. Know ye all that when ye have

black thoughts, murderous thoughts in your hearts, darkness within, ye attract unto yourselves what ye wish to give unto others. Clear your minds forever of the thought that the Father is a wrathful God. Come ye unto Him always with love. Come under His protection in faith and no harm will come unto you."

The people arose and said, "Thou wert safe on the very top of the hill. This proveth that those who have faith are cared for and protected." That little band followed Christ in his work and helped to scatter truth far and wide. So strong was the Master that he refused to derive advantage from the ignorance and superstition of the people.

After his interview with Annas and Pilate Jesus mapped out his work. He knew that Annas would try to ensnare him, and this the high priest attempted to do. At no time during the last few years of his life could the Master go anywhere without being followed by spies, but he baffled them for he knew who they were and what they had planned to do. They repeatedly attempted to become his disciples and apostles so that they could learn of his movements and betray him. Jesus always had answers ready for them to keep them from becoming his followers. They could not persist in accompanying him after this, so the high officials had to change their spies at frequent intervals. They were very much perplexed, and they wondered how the Master was able to thwart them at all times. They thought that perhaps one of their own number was playing them false.

Occasionally the Master would tell these spies something that proved to them that he knew their purpose. Many of the harsh sayings found in the Bible are words that he spoke to those spies of the Jewish authorities. The Master

was temperate in language, and whenever the term "hypocrite" was employed it was applied to one of these spies.

Annas did not know what to think. He looked upon the Master as a rather simple man, but he was unable to suppress him, as he desired to do. The high priest circulated false rumors and told the people that the Master had said various things that had not even entered his mind. When Jesus met Annas he would tell the high priest about these stories and ask him whether he knew how they originated. Annas would reply in words of innocence and assure the Master of the high personal esteem in which he was held. Jesus was ever aware of the plotting and planning of Annas, but the high priest thought that he was deceiving the Master.

For years the priestly party tried to destroy the teacher from Galilee, but he was so strong and resolute that he maintained his position in spite of espionage, false rumors, false accusations and the opposition of the authorities.

He was so strong that he had no ill will nor resentment in his heart towards Annas or any of the high officials, nor did he later have any ill will towards the apostle who betrayed him. He often prayed: "Father, forgive them; they know not the magnitude of their sins." He loved his own people, and he had no rancor in his heart towards any individual in his own nation. He set us a wonderful example, which all humanity should follow. When he said, "Love ye one another," he was speaking of all individuals, all nations, all races.

The temple authorities viewed the Master's growing popularity and power with alarm. They feared that he wanted to take over the temple so that he could enjoy the resultant wealth, power and privileges. They did not

realize that he was unselfishly giving a spiritual message to the world, nor did they understand that message.

The temple authorities were the politicians of Palestine, and the politicians have ever been unscrupulous; the Jewish ones were no better than the rest of that day, or of this day for that matter, and no worse. They felt that the contest was a form of war between the Master and them. They had the same maxim then as now that everything is fair in love and war, and hence they were justified in taking any measures necessary to vanquish the Master, whom they looked upon as an upstart from Galilee.

The priestly party at last decided to have the Master assassinated. Of course, it would have been best for them to have a mob do the work, but as they did not succeed in that they hired and paid assassins to bring his life to an end. But the Master was always forewarned. He told his followers about these men and they captured the would-be murderers and warned them that their purpose was known and that they would be dealt with accordingly if they attempted to approach the Master again.

When the priests and the priestly party found that they were unable to have the Master killed, they planned to undermine his influence. They told some of the most peculiar tales about him. They said that he was an immoral man and that he was not fit to mingle in decent society. His followers knew that this was absurd, for his life was an open book for all who wanted to read it, but this story had its effect upon many who did not know him.

They circulated untrue stories about his family and they told that he was an illegitimate son. His followers knew that this story was false, but later they turned this untrue tale into a miracle and recorded it; so it remains in the scriptures to this day.

The Master found it somewhat difficult to remain calm when they spoke in a way that reflected upon his mother, but she understood the causes back of the words, and she was in full sympathy with her son and his work. The risk of having his work and his life cut short was so great that Jesus did not go to Galilee to visit his relatives during the last few years of his earthly life. It required great courage and strength to live in this way.

His mother went to Judea regularly two or three times a year to visit her son.

Christ the Master submitted uncomplainingly to an illegal trial, knowing that he would be executed.

Only a strong man could do that.

His followers wanted to rescue him during that eventful Friday, but he ordered them to allow the authorities to proceed so long as they preserved the semblance of legality and justice, although it was not a legal and just trial.

Great moral and spiritual strength was needed to do this.

During his last day on earth Pilate privately advised the Master to rebel against the Jewish authorities, saying that he would help in the venture of establishing a new government. Jesus remained steadfast in serving the Father and refused earthly power and glory.

That was indeed a great evidence of strength.

When they nailed him to the cross Jesus was physically exhausted, but although he was hypersensitive he did not cry out even once, but he spoke lovingly to his mother and to the heavenly Father. He uttered prayers for those who had brought him to this disgraceful death.

Christ the Master showed no flaw whatever on that trying day.

Never has the world seen such strength in any other human being as was manifested in Christ the Master, who was so mighty that he was kind and gentle and self-controlled. Even while a mortal on earth his spirit rose superior to the flesh.

During his earthly days Christ conquered himself, and this is the most difficult of all human undertakings.

Christ the Master was strong of body, mighty of mind, and great of spirit.

It required the highest type of strength, spiritual strength, for the Master to deliver his farewell address to his disciples on his last earthly day. He knew it was his last day, but they did not. These are the words he spoke:

"I came to earth as a chosen one to raise humanity into the light of truth, to attempt to dispel the ignorance that abideth within, to show them the way to lead a better life, a fuller life, a life of unselfishness, to do unto others as they would have others do unto them.

"It is my purpose to send forth to all that I can reach the knowledge of life everlasting and how necessary it is to live a true, full life on earth, that the life in eternity may be brighter and more developed, for as ye leave this earth ye enter into eternity. It is the thoughts within, the life within you, that go across the border, the same there as on earth. I have tried to teach humanity to realize this wonderful truth that they may enter into their next life on a higher plane.

"Ye, my disciples and followers, have chosen for yourselves to take up this work and to do your part to spread it in my name. If each one on earth would help his fellow man and not think of himself and material gain, how much more happiness and peace he would have!

"When I say, go ye into the wilderness and find there

the lost and the strayed, I mean, go ye forth amongst mortals and find the ones who have been straying from the fold, those to whom sin hath been beckoning, take them by the hand, turn them about and endeavor to have them walk in the opposite direction. Teach them that sickness and sorrow are the offspring of sin, of sinful thoughts, and teach them to know that if they harbor envy, jealousy, unclean thoughts within, even though not spoken, they are poisoning themselves. One must become clean from within, one must purify himself from within.

"When I leave this earth and go to my Father's home I leave my teachings in your hands, and do ye the very best that ye can to give forth these teachings that all may learn the truth, and the life of service. In doing this work for me ye are doing it for God the Father and ye will abide in His grace.

"Peace be with you."

10

THE BETRAYAL

This is as the story was told to us:

The Master had long known that Judas was false at heart. He had known what Judas had in mind, but he felt that he had accomplished all he could through his teaching, preaching and earthly life, and that he might as well let the apostle have his way.

Jesus partook of his last supper on earth at the house of John Mark's father. At that time John Mark was a bright youth who had grown very fond of the Master. Only five prominent workers were present at the last supper. They were Judas Iscariot, Luke, Mark, Peter and Matthew. The Apostle John was not present either at the last supper or at the crucifixion. With the Master that night were a few other friends, among them being Lazarus whom he had awakened from the trance, Nicodemus and Joseph of Arimathea. The apostles who were absent were in various parts of Palestine doing missionary work.

When the Master went to partake of that last supper he knew that his hours on earth were numbered, and he said to those about him:

"Many there are who may suffer the tortures of the flesh, but if ye have peace within your hearts and ye have done the work of the Father, having given yourselves in service, that will be like healing balm within. If ye have

not that peace within, but the knowledge that ye have not done your work well, and if ye have evil thoughts and evil intents, even after the flesh hath died these other tortures, the tortures of the mind, the tortures of the soul, will continue.

"So I beseech all who sit at meat with me this night to prepare yourselves for the life to come. Cleanse your souls, cast out all that is impure and prepare yourselves to meet the Father in peace. When I say, to meet the Father in peace, I mean that your souls will be at peace and if the soul is at peace, what mattereth if the flesh hurteth?"

After speaking thus Christ arose and spread out his arms with the palms of the hands upturned and said, "This night I ask my Father, your Father, to help you to see the light, and may all of you live in His grace and His goodness, and may ye serve Him throughout all of your earthly days. Peace be with you."

Then he turned, left the room and walked into the night. His heart was heavy. No matter how well prepared a mortal is to face the last moment on earth, the parting from friends leaves an ache in the heart, and so it was with Christ that night.

The Master did not hesitate. He saw the road before him. It was of his own choosing and he was prepared. It was a great and glorious road he traveled that night. He had the divine strength to continue on the path of service and light.

During the silence of the night Christ felt peculiarly close to the Father and he could pray better when the distractions of earth did not intrude on the senses. Prayer is an aspiration of the soul. It is a method of drawing closer to the source of things. It is a means of getting

into harmony with the powers above. A human being can go through life without praying, but prayer is a splendid means of self- and soul-development. It helps one to grow and it clarifies the soul sight, which differs from the ordinary physical sight. Prayer is a part of the higher wisdom. The Master was comforted and strengthened by drawing close to the Father in prayer, but he never prayed for the things of this world; he always prayed for spiritual things.

Christ the Master prayed that night in the Garden of Gethsemane, but not the prayer recorded in the scriptures. That prayer is unworthy of him, for he never hesitated and he never faltered. He had known for years the cup that would be pressed to his lips at the end of his earthly days, and he did not pray that this cup be removed. He prayed to God the Father to give him spiritual strength.

He uttered these words that night: "The multitude little know the cup they have offered me to drink from. Thou hast filled it with the wine of life. It is made sweet to me through thy great love and truth. O my Father, I come to thee and feast in thine house."

As he walked in the Garden of Gethsemane he was aware that a crowd was approaching. The knowledge had come to him that it was Judas with the temple guards. If he had so desired he could have escaped with ease, for he was strong and swift of foot, but he felt that the time was opportune for him to make his final earthly sacrifice.

Jesus did not resist arrest.

So much that is false has been written about Judas that it is well to relate the simple truth. He was a man of rather coarse mind who had acted as the Master's man of business. Any one with fine sensibilities can not accept hospitality and then set forth to betray his host.

It is not true that Judas tried to outwit the priests and get some money from them without harming the Master. Judas was deliberately false. The price he received for betraying the Master was a fortune in those days. Judas had thought that it would leave him financially independent and that he could retire and enjoy a life of ease. It seemed to him that he asked a great sum for the betrayal, but the priestly party would have been glad to pay him much more.

Judas did not kiss the Master on the cheek that night, as some of the records say. He did not even approach him. He remained at a distance and pointed him out as he walked in the brilliant moonlight.

After Judas had sold himself through this betrayal he began to realize what this deed meant. He found that in his heart he loved the Master far more than he had realized, and then he tried to make amends for the wrong he had done. Thoughts of a life of ease vanished from his mind. He felt so remorseful that he could not rest. He returned the money to the astonished priests and went out and hanged himself. He lived only a few hours after the treachery, dying the Friday morning of the crucifixion. Judas was the only apostle who was unfaithful.

At the time of the Master's arrest the impulsive Peter drew his sword and cut off the ear of one of the servants of the high priest. This was such a grave offense that if it could have been proved Peter would have suffered death for it. It was no part of the Master's plan to have Peter die at this time, for he was an able missionary and Jesus desired him to help to spread the gospel of love and truth and faith. He calmed Peter and told him to escape.

Peter did not deny the Master even once. He did not go near the scene of the trial and he was not present at the

crucifixion. Jesus told the apostles that it was his will that they were to remain away and they obeyed. They did not desert him. The eleven apostles were faithful and true to him to the very end.

When the Jewish authorities that night found the Master in their power they decided to make quick work of the trial, for Jesus had many friends and the Jewish officials feared that the public would take his part. Mobs were so prone to form.

The Master was brought before the Jewish Sanhedrin or Supreme Council at Jerusalem. The Sanhedrin sat not only as a religious tribunal, but as a political one. Before committees of this body the great court cases were conducted. It was before one of these committees secretly gathered at night that the Master was tried. That night it consisted of thirty-three members, although twenty-three was the usual number.

11

THE TRIAL

This too was told to us:

After the temple guards had seized the Master he could have escaped had he so desired, for he had many followers at a short distance. But he had decided to let the priestly party have its way. He instructed his followers not to interfere unless a mob should form, but in that event they were to rescue him. He told them that if the authorities did their work in an orderly and apparently legal manner they were to take no action, for he would then abide by the decision of the government.

His followers were at all times strong enough to take him out of the hands of the authorities. Both the priestly party and Pilate knew this, and they were surprised that the Master did not exercise the power which he possessed. They did not understand his work, nor did they realize that his object was to end his mortal life in such a way that his work would live. They thought that like other human beings he valued his life above all else.

The trial before the Sanhedrin was a farce. Thirty-three members of the body were present. The high priest Caiaphas presided, and the father-in-law of the high priest, Annas, prosecuted. Annas accused the Master of committing blasphemy by saying that he could destroy the temple and rebuild it in three days. Jesus had never spoken such words, but he had said that the Father could

destroy the temple and rebuild it in three days if He so desired, adding that the Father does not interfere in such trivial matters. It was the temple system to which he referred, not the temple walls.

It infuriated the priests to have the Master talk of the temple in this manner, for they had been building it for over forty years. To the Master the temple walls were of small importance compared to the spiritual structure which those walls should have objectified.

The priestly party decided to do their work so quickly that the general public would know nothing about it. To accomplish this they violated many old laws which governed the arrest and trial of prisoners. They had the right to send the temple guards to arrest a man, but they had no right to try a man at night. It had never been done before and it was never done again.

They violated another law when they tried and sentenced the Master in one day. It was an ancient Jewish law that a prisoner could not be tried and sentenced on a capital charge in one day, but the Master was arrested after midnight and he was tried, convicted, sentenced and crucified before another midnight; that is, in one day. This great haste was to prevent a popular uprising, for the priests feared that the people would learn the truth and turn against them.

Annas fully realized that if the Master lived much longer the temple system of worship would crumble to pieces. He and his family had the monopoly of the temple markets. They furnished the sacrificial animals and birds, and theirs was the privilege of changing foreign money into Jewish money which had to be used in making these purchases. They exacted extortionate profits in these dealings and they lived in luxury. They prosecuted the Master to save

their financial profits, and they did not dream that the trial and execution would be the means of spreading the story of the Master and his work throughout the world.

The verdict in this trial had been predetermined. The Master was well aware of the illegality of the procedure. He could have appealed on various technicalities, but he did not wish to do so. His object was to make the trial so outstanding and striking that it would be an impressive picture and story for the eyes and the ears of the world, for this offered him the best opportunity to get his message scattered abroad.

The priestly party feared the Master. They knew that he had certain powers which the average human being does not possess. When he wished, he could heal those who were nervously afflicted in such a way as no one else of that day could. He demonstrated this power time after time because it was a means of calling attention to his work, but he performed no miracles. He used his strong personality to demonstrate the laws of God, which are the laws of nature and include the laws of health. This he could do because of his close contact with divinity.

The priestly party thought that because the Master possessed these beneficent powers he also had the power to harm them. Such power the Master neither possessed nor desired. If he had wished to injure anyone the healing power would not have been given to him. It is the lack of desire to injure anyone that shows that the individual is fit to possess powers for good. Most mortals are revengeful and will strike back so as to injure others. So long as they feel that way it is not safe to give them powers above the ordinary, for they will abuse those powers. Great power is nearly always abused, and abuse of power is soon followed by loss of power.

After they had convicted the Master, the priestly party desired to have him executed at once. If the execution were delayed they knew that it would not take place, for many of the Master's friends were impatient and desired to rescue him. He had foreseen that a time would come when he must exact implicit obedience, and this was the time. He had ways of letting his followers know that he did not want them to interfere. They did not understand, but they were devoted to him and did as he ordered.

The action of the Sanhedrin was strongly challenged. Nicodemus, who had attended the last supper, was a true friend of the Master as well as a member of the Sanhedrin, but he did not know of the night trial until the next day and then he protested that it was irregular and illegal. The other members of the Supreme Council would not listen to him. They were not to be deprived of their victory through technicalities.

Nicodemus was an aristocrat and a brave man. It was very courageous to protest openly, as he did, when he found out about the secret trial. Nicodemus publicly honored the Master after the crucifixion. As a result of this honorable conduct he was persecuted and deprived of a part of his property.

Joseph of Arimathea was another true friend of the Master. He was a member of the Sanhedrin, but he was not present at the night trial. Although he did not openly profess the Master, he was a true disciple, and refused to renounce his teacher, for which reason he later lost much of his property.

The Sanhedrin found the Master guilty, but they could not condemn him to death. Pilate had the power to do this, so the Master was brought before the Roman governor for sentence. It was an impressive scene. Pilate was

dressed in rich garments of white, over which he wore a purple cloak. Encircling his head was a jeweled band.

A large crowd gathered before him. It was composed mostly of priests who came asking him to have the Master put to death. The higher priests wore earrings. They were dressed in white cloaks with wide embroidered crimson bands, running around the neck and down the front of their robes to the floor. They were very ornate and gorgeous, with elaborate rings of gold on several fingers, and they wore the finest linens of their day. The lesser priests wore black.

The Roman governor was astonished at the Master's procedure. He realized that Jesus knew the Jewish laws, but he was not taking advantage of that knowledge. Pilate was willing to give him his liberty even while the mob, directed by the priests, were howling for his life. Pilate told the Master that there was no real case against him, and that he could easily regain his freedom by taking advantage of the technicalities in which the Jewish law abounded, but that unless the prisoner himself did something of the kind he as Roman governor could not prevent the execution.

Pilate did not send the Master to Herod Antipas. The entire procedure took place before the Sanhedrin and Pilate.

The Roman governor was a man of ability, kindly for his day and just. He ruled over the Jews of Judea many years and it required talent to do so in those days, for they were a turbulent people ever forming mobs and resorting to violence.

Barabbas was a rebel against Rome, but he was a man of small ability and had not succeeded very well, but well enough to earn the death penalty through his actions.

When Pilate offered to liberate a prisoner because it was customary to do so at the time of the Passover, he thought that he could liberate the Master, but the mob, directed by the priests, demanded that he free Barabbas, and the governor did accordingly.

Pilate had an inkling of the truth, but he lacked the inner realization. The Master told him the truth and the Roman governor could read the truth in Christ's eyes, but it was not then fashionable for high officials to believe in the Master. On the day of the crucifixion, as well as on a previous occasion, Pilate offered to help the Master to take charge of the Jewish government, but when Jesus refused, Pilate thought that he was another fanatical zealot who might as well be sacrificed to the passions of his countrymen for the sake of a little peace.

So the death sentence was pronounced.

Pilate lived in Rome to be very old. He did regret the Master's death, but he did not brood about it.

12

THE CRUCIFIXION

These are the pictures and words that came to us:

After the Master had been convicted by the Sanhedrin and sentenced by Pilate it was decided that the execution was to take place at once. Pilate knew that this was illegal, but again he thought that he might as well acquiesce and thus satisfy the rabble and the priestly party. He sentenced the Master to be crucified on the same day that he had been convicted. Jesus offered no objections because he thought that the sooner the execution took place the less anguish and suffering there would be. He was not thinking of himself, but of others.

It was a terrible physical and mental ordeal. For years he had been hunted by the authorities, who had tried in many ways to entrap him. He had shouldered vast responsibilities and he had accomplished a great work, always in the shadows of danger. At the very last he had undergone a night trial. Physically he was worn out and weary.

But spiritually he was strong. From early boyhood he had been building such a character that when the great trial of life came he was flawless.

It was a dreary journey to Calvary that Friday. The Master, although physically exhausted, was undaunted in spirit and plodded on. It was then the custom to have the ones sentenced to be crucified carry their own cross.

Christ the Master carried his cross. It was more difficult for him to bear it in the left hand, so they ordered him to carry it that way to make the punishment greater.

Large beads of perspiration gathered on his forehead. As he walked onwards he stumbled and the upright of the cross trailed in the dusty road. One of the guards touched him lightly with a whip.

The thief walking on the Master's left side stretched forth his right hand and lifted the trailing cross from the ground so as to ease his burden.

The cross Christ carried was made of two rough, unplaned beams of wood.

Mary, the mother of Jesus, stood at the side of the road waiting for the procession to pass, thinking her great mother love would send out her soul prayers and perhaps help her son on his wearisome journey. Almost broken in spirit at this great trial of the one she loved so well, the one she had raised, at the last moment she called out: "Father, my Father, his Father, whom he hath served so faithfully to the end, give him strength this day to walk through the trials that it is his lot to bear. May his journey be short. Open the door soon to welcome him to the home thou hast prepared for him."

As they nailed his hands and feet to the cross his limbs quivered and the veins stood out like whipcords, but the Master in his terrible suffering uttered no cry. He was very sensitive and at first the physical pain was intense. But there is a limit to human capacity to suffer; his faith and his love for the Father were so complete that his physical torture did not long last.

Christ's thoughts were not for himself, but for others. Even while suspended on the cross on Calvary Hill he pondered: "I am crucified not to assume the burdens of

humanity; but I have lived and I die so as to bring light to mortals, that through my life and death they may see the truth and be redeemed."

Often the Master is pictured as wearing a crown of thorns. He wore no such crown on his head, but he carried one in his heart because mortals are so blind to the truth.

Crucifixion was a death so cruel that it was unworthy of humanity to inflict it. Those of the coarse type would sometimes hang alive on the cross for several days. They did not actively suffer all this time, for they were in a sort of stupor.

The Master was scourged, for that was the custom of the times, but the soldiers were not unkind to him. They felt sorry for him and not one of them offered him any indignities. The story of the indignities was told by his followers to make his death seem more impressive to the ignorant multitude. Even without the indignities, it was one of the most cruel deaths ever suffered, for the Master was so highly organized nervously that he felt more keenly than do ordinary individuals. He bore up because he knew what his work would mean in the future. He had known for many years that a death of this kind would be his portion.

The Master did not cry out, "My God, my God, why hast thou forsaken me?" Those words are unworthy of him. He had firm faith in the Father to the very end of his earthly life. Not even on the cross did doubting thoughts enter his mind.

Christ the Master did say on the cross: "My God, my God, do not forsake me, I pray. I ask thee to stay with me to the very end. My love and my faith in thee are without limit, and I offer my soul to thee in this my hour of suffering and need."

His conversation with the two thieves is authentic. One of them was a coarse, brutal man who taunted him with the fact that he found himself in that condition. But the one who helped him to carry the cross was of a rather fine nature, although he was fickle. He felt sorry for the Master, to whom he had often listened. In his way he loved Jesus, but he was of such unstable character that he took to robbery for a living and as robbery was punishable with death in those days he was crucified.

The thief spoke the words recorded in the Bible, and the Master replied, "This day thou wilt be with me in paradise."

Christ's suffering and his death were made bearable to his mother because of her love, faith and understanding. She knew that he was coming into a kingdom of his own, a spiritual kingdom.

Christ the Master did not address his mother as "woman." True, that was not a disrespectful mode of address in Palestine; it was rather an address of affection and respect; but it was not affectionate and respectful enough to show the deep love of Jesus for his mother. He had explained to her what his work on earth was and why it was necessary to end his earthly life with such a death and she was reconciled to it. She did not want to be present and see her beloved son suffer, but she hoped that she or some of her friends could do something to make his last hours easy, so she remained with him to the very last and when he was dead she took the most effective measures she could to have his body treated with respect.

The words the Master directed to his mother from the cross were these: "My beloved mother, thou seest to what a state thy son hath been brought because he hath loved the truth better than he hath his own life, but I am

glad to die and in this way offer the testimony of mine everlasting faith and love for the Father. I leave thee in this love and I know that others will treasure thee in their hearts as I have all the days of my life."

Before the spirit left his body, this thought came to him: "Father, this to me is joy if humanity will awake to the truth through my crucifixion."

As Christ the Master breathed his last he called from his soul: "My Father, if it is thy will to call me home I come in faith and love to thee. My soul is purified and illuminated with the truth of life everlasting. The mortal flesh I do not feel. I am filled with thy love and understanding.

"Mortals, O mortals of earth, ye think I suffer the tortures of the flesh. The torture I feel is sorrow that ye do not see the light of truth. My grief is not in these flesh wounds, but for the piercing nails that enter your souls. It is not I that is crucified, but ye who are nailed on the cross of sin. I feel not the wounds of the body, as I am filled with the Father's love.

"Look ye up and ask that your sins be forgiven and plead for mercy that light may enter and heal your wounds and the scars be wiped away."

These were the last words that Christ the Master uttered as a human mortal.

The dregs of life that the multitude offered to him to drink, thinking the bitterness would turn his soul to gall, were to him the waters of divine wisdom that gave him strength to break the bonds of earth that his spirit might go to the Father from whence it came. At the end he did not suffer the tortures of the flesh, as people think. He was so illuminated by spiritual love and light and so lifted up that he was not conscious of the physical.

His soul left his body, but Christ died not on the cross,

as the world thinks. He was born on the cross, born into the great knowledge of light and truth.

Some ask, if the Father is so powerful why did He allow His son to be nailed to the cross?

Because Christ is the open door through whom all mortals must pass. He is the light. He illuminated the world while he was here, but he could not stay here forever. The light passed on and up to the door of the great beyond where truth, intelligence and wisdom await mortals. It was the soul, which is the gift of the Father, that passed on and stands at the portal to light the way.

13

THE RESURRECTION

Thus it was told to us:

After the Master was dead Joseph of Arimathea came and asked for the body, which was given to him. He said that he would bury it in his own tomb, but he realized that a demand might be made for the body and as he loved the Master very fondly he decided to bury it elsewhere.

It was at the request of the Master's mother that Joseph of Arimathea changed the burial plans, leaving the grave clothes in his own tomb. Mary realized that a mob would probably form and march to the tomb and demand to see the body, after their passions had cooled off. The body was buried on the side of the Mount of Olives and there it remained undisturbed.

The mobs were changeable in those days. It did not take long for them to realize that they had helped to incite the execution of an innocent man and then in their sorrow they decided to honor Jesus in death as they had dishonored him in life. Many of the inhabitants of Jerusalem felt that they had been remiss in their duty to allow such a good man to be sacrificed to satisfy the hatred of the priestly party.

They formed a mob, marched to the tomb and rolled away the stone guarding the inner chamber. There they found the garments that the Master had worn, but his body was not there.

They were astonished.

They met Mary Magdalene and she informed them that she had seen an angel who told her that the Master had risen and ascended to heaven. Mary Magdalene was a simple creature full of faith, and she had a great imagination. She believed the words she spoke. And the rumor spread abroad that the Master had risen bodily and ascended to heaven.

In those days people were much more superstitious and credulous than they are now, and this tale was believed by many. Even the priests secretly believed it, for they knew in their hearts that the Master was a good man, such a man as they had never before dealt with. Many of them were terrified, for they feared that the Master would seek revenge. They read his heart according to their own.

Christ the Master died physically as do other men. His body did not again appear on earth. After the burial no one saw his body with its wounds and no one touched either the body or the wounds to strengthen wavering faith.

Once more credulity, superstition and the craving for miracles helped to pervert the truth. Jesus often explained the true meaning of the resurrection while he was a mortal on earth:

"Death is but a state of casting off the garments of flesh and entering a new life. There is such a thing as death while a mortal is still on earth and resurrection of the spirit, but this is not bodily death in the usual sense of the words. One can cast aside the human garment that is filled with pain, misery and misunderstanding. Cast it aside and be ye resurrected in the light and the truth. Come forth in all the glory and beauty of the God creation. Throw aside the old, for that was filled with suffering. Step forth anew.

"It is the same with the garment of flesh as it is with the raiment ye wear while on earth. Many cling to their old garments, saying, 'I will keep them and patch them up; they will do.'

"It is likewise with the body: They cling to the old beliefs and when suffering and sickness come they cling to them. Cast them aside and step out arrayed in faith, in love, and in truth. Throw aside the false garments of suffering and sin; they are only outer raiment, but so many say, 'I will keep these and mend this one, patch that one and rebuild the other.' Do not do so.

"There is death as people understand it, but there is also resurrection while the mortal is still on earth. When stepping forth from the body of error and sickness, robed anew in the light and the truth, ye step forth from one plane to a higher one.

"This can be done on earth.

"Many think that they have to wait until the body dieth to be resurrected, but it is not so. The true resurrection is not of the body, for when the body dieth it is but clay, and that clay never assembleth in its old form again.

"The true resurrection is of the spirit and it can take place as well while a mortal liveth on earth as it can after he casteth off his cloak of flesh. The best time for resurrection is while one is still in the body, for then he can change with more ease than he can after shedding the garment of flesh. If a mortal continueth in certain habits all the days of his planetary life, he will cling to those habits when he entereth eternity. The time to change, the time to undergo resurrection, is while the individual is still a mortal.

"May ye walk ever in the grace of God. May His benediction be your light, your peace, your reward for service."

This is one of the great lessons that the Master tried to instill in the minds of his followers, but they did not understand him and hence these teachings were not recorded.

On another occasion the lesson was given in a different form:

"It is said that when the great day of resurrection arriveth the trumpets will sound and people will come forth before the seat of judgment.

"What is the meaning of this?

"One doth not necessarily have to leave the flesh for the resurrection: It is the resurrection of the soul, the resurrection of the truth; it is the day of judgment when people realize that life is everlasting, that they will continue in the life beyond. The great day of judgment is when they face the naked truth and look into their own souls.

"How many are prepared for this great day of judgment? If it is put off from time to time that day will come when they are leaving the flesh and their souls are laid bare and they stand in that great light which concealeth nothing.

"The majority of people think: 'I will not bother today. Why should I dig down into the depths of my being and bring forth my faults, my misdeeds, and air them in the light of day? Some other day will do; there is time enough.'

"There is not. How much better it is to face the truth. Then if there are blotches, clean them off and prepare for the journey beyond, the journey that can not be avoided and that each one must take alone."

Christ knew when he was on the cross that no one could

help him bear the physical torture and that he would have to travel the road alone, but he could see the open door and the great love that was there to welcome him. He was not afraid to face that judgment day. How many mortals are prepared as he was?

Christ came to earth and still dwells here. His spirit has mingled with the spirit of many. He will live on earth throughout all eternity in the truth, as men understand the God truth. Christ lives within many.

It is his spirit that lives, the spirit of love of the Father. It is not that he has returned in the body of any one individual.

Christ lives within the souls of many; he lives within those who accept the God truths as he preached them while he was on earth; he lives today. He is the light and the way.

Christ lives within those who accept the light of truth and follow in his footsteps.

Those who believe in the Father and can truly say, as Christ did when he was on earth, "I live and have my being within the Father; He liveth, moveth and hath His being within me," partake of the Christ life, for Christ and the Father are one, and so are those who surrender themselves in love and faith and truth to the Father, one with the Father.

"Blessed are they who repeat my words to the multitude that men may know the truth," said Christ.

"And blessed indeed are they who defend the truth, for they are my brethren, the children of the Father," he added.

The reappearance of Christ the Master is well attested. He did appear again, but his resurrection has been misunderstood. Before the crucifixion he had tried to explain

to his followers that he would appear to them again, but this was difficult for them to comprehend; even now people do not understand it. Very few realize how closely the life on earth and the life in the great beyond are linked. Very few know that it is possible for a human being on earth to sharpen his soul senses, or spiritual senses, until he can bridge the gap between mortal life and eternal life. Very few know that an individual who lives such a spiritual life on earth that he grows more and more attuned to the Father, develops unusual powers, powers such as the Master possessed. It was through these powers, which are innate and natural but seldom developed, that the Master was able to make himself so strongly manifest to those still on earth.

Christ the Master arose in spirit, in such a way that his apostles could not doubt his presence. He spoke to them with such force and power that they understood him, although they feared. The fear passed away and this manifestation remade their lives, and all of them consecrated themselves to the work of spreading this wonderful story. Christ explained to them that it was not his body, but his spirit that they beheld.

He told them that it was through the love and the faith he had in the Father and through the understanding of the Father's laws that he was able to make such an appearance. He told them that although he would no more be with them in the flesh, he would be with them in spirit. To his followers this was a new phenomenon and they did not know what to make of it. They did not understand the appearance of the spirit without the flesh, but they loved the Master well and they wanted to tell the world about him. They tried to do this to the best of their ability in an age of ignorance and credulity and superstition.

Christ appeared only to those who would help to advance his work on earth, and to a few whom he loved especially well. He did not appear to hundreds.

It is true that he appeared to Paul, but only once and then he asked, "Why dost thou persecute me?" Paul was so sensitive of soul that he saw and heard the Master.

Every mortal who gives himself in love and faith, without reserve, to the Father, as the Master did, will in time have his senses so sharpened that he will understand the resurrection. Those who through pride of opinion and exaltation of their own intellect refuse to seek the truth in love and faith will not understand this phenomenon so long as they remain on earth.

Although the Master often spoke of the resurrection while he was on earth he was not understood. Once he gave out the lesson in these words:

"My spirit is on earth, and so it will continue. It is amongst you. I shall appear in the flesh of many, not only in a few, for my spirit abideth in those who receive me in the grace of God, and so it will ever be.

"When I give up my earthly life I shall not appear again on earth as one man, as a man of the flesh. But I shall live amongst you. I shall speak to you. I shall give forth the Father's messages, but I shall not come as one man. I shall come as the great spirit of love and abide within those who do my work, and I shall speak my words through their mouths."

Christ the Master knew the importance of the understanding of the resurrection, so he returned to it again and again. Here is another presentation of the subject:

"Prepare ye for the great day of resurrection when the trumpets will sound and ye shall awaken from the long

sleep. What is the meaning of this, prepare ye for the resurrection and the awakening from the long sleep?

"The trumpet sound is the sound of truth.

"That sound will eventually pierce your senses and arouse you from earthly slumbers. The day of resurrection is the day when ye awaken to the truth, when your souls quicken into life, when your spiritual senses grasp the meaning of life everlasting, and when the realization cometh to you that it is but the body that fadeth away and that the soul liveth on throughout eternity. The day when this truth awakeneth within you, that is the day of your resurrection and your spirits will take flight into the higher realms to meet the God thoughts and ye will understand the great love and the divine wisdom that have been awaiting for you to be aroused from your sleep.

"So I ask you, my disciples, to go forth and preach unto all of humanity that there is a resurrection from the dead, that the trumpet sound will arouse them from their sleep. No one can escape. That awakening cometh to all, even if delayed to the last day when the flesh of the body hath been cast off and the spiritual hearing hath been quickened. It dependeth largely upon your life on earth whether that day will bring peace and joy or whether it will bring remorse.

"Blessed is he who hath prepared his table for the feast."

Christ the Master lives in thousands. His spirit does not inhabit the body of only one, or of a few. His spirit is over all, and lives within those who recognize him. His spirit is within those who accept the truth and speak the truth. He gives out his words to the multitude through them, and those who accept these words of truth and give them forth are his abodes.

Christ is as the great glorified truth that spreads its wings over all of humanity.

He is the breath of love that opens the door of heaven, wherefrom sheds light that all may see.

He bears aloft the flaming torch of love and truth that all the world may be illuminated by its rays.

14

THE WORKERS IN THE MASTER'S VINEYARD

We also received these words:

The intelligence of people during Christ's life on earth can scarcely be measured by the intelligence of mortals on earth today. They were very superstitious; they were gullible when it came to miracles or anything relating to the mystic. They were endowed with as good brains as are the mortals today, but they did not make proper use of them, nor did they cultivate their minds as they should have done; many were almost strangers to thought and thinking.

Christ during his days on earth was far superior to all of those about him, spiritually superior. He tried to couch his messages in language so simple that the masses might understand, but even then they did not grasp his meaning.

Some of the truths that the Master gave forth have such depth to them that they are absolutely bottomless. They seem to circle the universe. One of his sayings stands out clearly and boldly:

"I am the lamp; the Father is the flame."

Analyze that simple sentence. What a wonderful meaning, what a marvelous message he sent out to the world in those few words: "I am the lamp; the Father is the flame. The light of God Almighty shineth forth through me. I

am but the carrier of God's message." How wonderful it would be if many human beings could truthfully say: "I am the lamp; the Father is the flame. The God love shineth forth from me."

During the last few years of his earthly life the Master had his pupils or disciples, and his missionaries or apostles, who worked under his leadership and direction.

At his death he left a devoted band of followers who consecrated themselves anew to the work when they beheld the manifestation that we call the resurrection. The leadership gravitated to those of greatest ability. Of his earthly associates only three had great personal success. They were John, Matthew and Luke, each of whom wrote a gospel.

Mark also wrote a gospel, but he could not effectively present the message in person to the public. He was a very able man but not a good speaker. His face was so dark and his features so coarse that the world refused to accept him as the spiritual man that he in truth was.

The Master often visited John Mark's father and it was in his house that the last supper was eaten. John Mark was the youth who followed the Master with only a cloth thrown about his body, and it was he who fled naked when the soldiers laid hold of him, escaping by leaving the garment in their hands. Even while a mischievous, adventurous boy John Mark was much impressed by the Master and learned to love him devotedly.

Mark was an intelligent man, but he allowed himself to be carried away by many of the superstitious tales of the time. He knew the Master's mother and she told him that there was nothing miraculous about the birth of her oldest son. She tried all the days of her life to make the truth known about this matter. She realized that it was not

physically, but spiritually, that Jesus differed from other men.

Matthew the publican stopped collecting taxes and became one of the Master's apostles. He wrote what we know as the First Gospel.

John Luke was a doctor in Palestine. He was a Gentile, his father being Greek and his mother Armenian. He was a very able man. He knew the Master in the flesh, loved him devotedly, and promised to serve him in any manner desired. He tried to live up to this promise, but like the rest he was unable to escape the age of wonders and miracles. He felt that it was expedient to tell such tales so that the world would believe in the Master and his work.

The similarity of the first three gospels is easily explained. No lost manuscript from which the writers copied has ever existed. Matthew, Mark and Luke knew each other and the three wrote many things through agreement. They got together and decided that certain things they would tell and other things they would omit. For this reason the first three gospels agree quite well. They were written by three men who wanted to tell the same story and the only important difference is in individuality and style. Mark wrote his gospel first, at Paul's request. He had traveled with Paul and parted from him for a while. It was Paul who realized that written records should be made. Some of the Master's messages that were not recorded throw their faint shadows over certain sayings of Paul.

Luke, like Mark, was a poor talker, but he could write well, so he decided to make a written record so that others who could speak better might profit by his first-hand experience. Luke took many parts of his gospel from Mark's, and John Mark did not object. The Master's fol-

lowers were a devoted band of men fired with zeal to do everything they could to advance the cause.

John's Gospel is unlike the other three.

John was the son of Zebedee. He was a very young man when the Master was on earth and he lived to a great age. He and Jesus were first cousins, for John's mother, Salome, was a sister of the Master's mother. The family lived in Nazareth and Jesus loved the little John when he was a baby. John was the Master's beloved disciple and later his beloved apostle. Jesus watched the bright little John become a handsome, fine, moral young man.

John idolized the Master. There was never any doubt in John's mind that the Master was God's representative on earth. John was not present at the crucifixion, but as soon as he learned that the Master had been arrested he rushed to Jerusalem, determined to lay down his life for the Master if that were necessary in order to help him. After the crucifixion John became ill through grief and it required several years for him to regain his health.

John long planned how to do the Master's work in the most effective manner. He was tempted to tell the story of the virgin birth, although he knew that it was not true, and John was innately truthful. Finally he wrote what has come down to us as the Fourth Gospel. He allowed many inaccuracies to creep in, but he avoided some of the errors that are found in the first three gospels. He paid tribute to the superstitious age in which he lived by recording some miracles. He shared the opinion of many others that these were necessary to carry conviction.

John was seventeen years old at the time of the crucifixion, but in those days people matured early. They were not coddled as are the youths of today. They entered active life while very young. John was first a disciple, but

during the last two years of the Master's earthly ministry he was an apostle. He was young to be a missionary, but he proved a very effective one.

There were many difficulties in the way of the workers. They had no printed books to scatter abroad. They had to rely on words of mouth and a few letters. Writing was not common and it was difficult and expensive to get letters delivered by personal messenger. When the apostles wrote letters they had to have some individual carry them to their destination, and finances often were difficult to arrange.

But the followers of the Master were devout and faithful. They believed the words Christ had spoken to them, and they found these words true:

"Those who unselfishly give themselves to the service of the Father without reserve, in the spirit of love and faith, will find a way. Such is the divine law."

The greatest worker in the vineyard after the Master's death was one who did not know Jesus in the flesh. He was Saul of Tarsus, or Paul. He was a wonderful leader and the greatest of the missionaries. It was mainly through his efforts that the church was established. Although Paul was a Jew his work was largely among the Gentiles.

At first Paul persecuted the Christians, but he was converted soon after the crucifixion, and then he became the most ardent of the workers.

Paul was the only apostle who had the legal right to travel freely in all parts of the Roman Empire and he took full advantage of this privilege. He went to every part of the then known civilized world. He traveled in Europe, in Africa and in Asia. He traveled most of the years of his life. He refused to receive any compensation for his work. He gave himself to the Master and earned his way.

The Master appeared to Paul in spirit only once, and then he asked, "Why dost thou persecute me?" Paul never forgot this experience. He was not stricken physically blind, but he had a nervous shock followed by a nervous breakdown, from which he slowly recovered.

Paul made and mended nets when in need of funds. Sometimes he allowed the other workers and the converts to finance his trips, but he would personally accept no payment.

Paul was the great Jewish missionary to the Gentiles. At first many of the Master's followers, influenced by the Old Testament teachings, contended that the work of Christ was intended peculiarly for the Jewish people. Jesus never spoke or thought to this effect. He loved all of humanity. He worked for all of humanity, without any distinction as to race or nationality. He loved Jew and Gentile alike, and so do all of those who follow him in the true spirit.

Paul not only preached the teachings of Jesus, but he added some of his own. That he and other followers of the Master misused many truths and turned them into errors leaves not a blemish on their good intentions. "Blessed indeed are they who give forth light to the world," said Christ.

Paul's mistakes were honest ones. He firmly believed in predestination and justification by faith alone. He was told by other workers that the Master taught the contrary, but on this point he felt so sure that he continued his teachings, as recorded in the New Testament.

Paul absorbed much from the followers who knew the Master in the flesh, and he was so spiritual that he at once realized the value of these things. It was because Paul saw with such clear sight that he asked Mark to write his

gospel, after which the other gospels were written. Had it not been for Paul there would have been no gospels.

Like the other workers, Paul firmly believed that the miracle tales were necessary to establish faith. Mary, the mother of Jesus, told him that the birth was a normal, natural one, and she pleaded with him to correct the untrue stories that were in circulation, but Paul was convinced that it was best to allow the stories to persist.

It was a peculiar age. Miracles, myths and marvels were on all tongues. In those days they used not only the gospel stories that we know, but many others that did not find their way into the New Testament. They told that Joseph, a very fine worker, was a blunderer and that Jesus was in the habit of making a few manual passes and correcting matters; that Jesus as a child would model birds and animals in clay and command them to live and move, and such commands were obeyed; that he would be displeased with people and their limbs would wither or they would fall dead, until Joseph and Mary hardly dared to allow the child to appear in public, for fear that playmates, strangers and teachers would perish at his displeasure!

Knowing the atmosphere in which they lived, is it any wonder that the followers of the Master allowed untrue stories to mingle with the truths that Christ gave to the world?

The Master taught that the individual creates his own hell within, but he never told the world about a place where the flames and torment continue forevermore:

"Let the truth prevail. Go ye forth and teach to all alike hellfire and damnation, heaven and salvation, but be sure to teach that the hellfire is all of man's own creating. It is man that bringeth upon himself hellfire and damnation; it is not the Father's wish.

"Every one can create a hell within where satan ruleth.

"Every one can create a paradise within where the Father ruleth.

"So I say unto you, preach hellfire and damnation. Tell of satan, the devil, that each man may know that to disobey the laws, the universal laws, to transgress, to be a sinner, is creating a hell within.

"But this hell can be wiped out and satan can be destroyed, and in their place a paradise can be built, a haven of rest and of beauty, and in that haven, in that paradise, the spirit of God will bring peace to the soul of man.

"And I say unto you, when ye go forth to teach these things, spare them not; let your language be strong and forceful that they may understand, and make it clear to all that hell is not of the Father's making, but of man's own creating. It is the serpent of evil doing, the serpent of sin, that stingeth man and urgeth him on to create the inferno within.

"And remember this: One sinner that repenteth and is purified in the fires of truth is received with more joy than ten who have not sinned, but he must come thoroughly cleansed with no unclean spots, no shadows of doubt—not a blemish.

"Ye know now what I wish to be taught to the people, so go ye forth this day and preach unto all ye meet, and may God give you strength to do all of your work well."

Paul did not realize that redemption or justification by faith alone is a fallacy. He knew that the Master taught otherwise, but on this point he felt sure. Such a doctrine enables people to make loud protestations of faith and then live the lives of rascals, which is not true religion, nor is it according to the laws of God as taught by the Master,

for he told humanity that God wants those who profess Him to act in accordance with their professions. Christ repeatedly said that there is no redemption through faith only:

"There is no justification through faith alone. Faith is necessary for the advancement and development of the soul; it is necessary for spiritual growth.

"But the Father demandeth more than faith from His children. He hath bestowed upon each and every one a soul. He hath given each and every one a spark, the soul spark, with which to illuminate the intellect, and He asketh of each and every one that he make good use of this great gift.

"A day will come when every person must account for the use he hath made of his talents, and when that great day cometh, it will not suffice to say, 'I had faith, complete faith in thee.' The Father will want to know in what way that faith bore fruit, for without fruit a tree is useless, and so is a human mortal worthless who is barren of good deeds.

"So I say unto you, faith without works will not avail in the sight of God. Therefore, go ye forth and labor according to your faith, and then ye will find favor in the eyes of the Father.

"May peace abide within your inner world."

Often the Master instructed his followers in this way regarding faith. He told them that faith is not an end in itself but a means to bring the individual life into the blossom and fruitage of good deeds.

Christ frequently told his hearers that the doctrine of predestination is not based on the bedrock of truth:

"There is no predestination.

"It is within the power of the individual to direct the life forces. Each one can work out his own fate. There is no compulsion about the road a person hath to travel.

"Some take the right road and some take the wrong road, and some take no special road at all, but waste their lives without arriving at any goal.

"The individual is not forced to go in any specified direction. He can select his own path in life. He can take the wrong road which leadeth to failure or the right way which leadeth to success.

"No one forceth a person to travel a certain way. No one in eternity even influenceth a person on life's path. The truth is presented, but the individual is free to accept or reject it. Every intelligent person is a free agent, and as such he is the author of his own woe or pleasure, his own failure or success.

"There is no predestination."

On another occasion the Master said:

"I have come amongst you to guide and to give you knowledge, the material with which to build your mansions within.

"When I say that I have come amongst you to guide you I speak for the Father. I give all the same material to build with, but within each individual world a different structure is built with this material.

"Ye build according to your understanding. Some grasp the full meaning of the messages that I bring and others twist them to conform to their own ideas.

"Ye can build frameworks and foundations, and call to men to come and each take one, letting each one finish the building from his standpoint, and ye will not have two

alike, even though the frames and the foundations are the same. The building is the life of the individual. The framework is the truth and the messages given forth.

"Let all be given the same material to start with and no two will build alike.

"There are no two individuals in the world exactly alike. They may appear so similar that most of their friends can not tell them apart, but each has his individuality. People differ as much mentally and spiritually as they do physically.

"Give several persons a few truths and ask them to make the practical application and all of them will give different answers. Their application will be made according to their own inner thought processes.

"Give several persons some spiritual truths and no two of them will view these truths in the same way."

Another time the Master gave out this truth in a different form:

"Each man must fashion his own platform whereon he standeth.

"Man is a free agent. He hath the intellect to select his own path of life. There is no compulsion from eternity. There is no fate urging or compelling a mortal to take any special road. Each human being can choose his own path, his own way of life. Each individual is master of his own fate, of his own destiny.

"Every able person can make a success in life, not only in one way but in various ways. No one forceth him to select any special way of life. The opportunity is before him to choose which road he wisheth to travel. He can elect to go on the broad highway where the light of truth

illuminateth every foot of the road, or he can lurk in the shadows of dishonor and dishonesty.

"It dependeth on the individual himself what he maketh of his life. Two persons with equal ability and the same opportunities can choose different roads. One may become a benefactor of humanity while the other falleth into evil ways and seeketh every opportunity to injure the members of his race.

"So it is that each individual buildeth the platform upon which he standeth. He buildeth his character through his actions and his thoughts, and as he buildeth so he traveleth through life."

Paul at times was assisted by Peter, who was enthusiastic and zealous. After the crucifixion Peter gave the rest of his life to the spreading of the Master's message. Of course, Peter performed no miracles. He did not learn to write and he was unable to dictate his words, but he talked fluently and made good use of his oratorical gifts. His native tongue was Aramaic and he spoke Greek. He learned to use the Latin tongue, but he was not fluent in that language. Peter went to Italy and there he died the death of a martyr.

Paul spoke Aramaic and Greek. During his last years on earth he spoke the Latin language as fluently as any other tongue. He traveled and preached. He worked for the cause and he spent much time as a prisoner. Nothing was too arduous for him; he thought not of himself, but of the work; no sacrifice was too great.

Paul did not object to martyrdom. He could have saved his life, but he felt that he had done his work and that a martyr's death would help to bring the Master's mes-

sage before the world. He died bravely as he had lived, without cringing and without fear. He was a tired old man, worn out in the service of the Master, when he was burned at the stake near Rome.

It was difficult for Paul to bring before humanity the supreme wisdom of worshiping but one God, the Father. Most individuals set up within themselves an idol to worship. Many hide it within the closets of their thoughts, thinking to deceive the world. Their God is money, self-esteem, selfishness, self.

Many appear to worship God, but God does not take first place with them. It is no greater sin for ignorant people to worship their wooden images and no greater harm is done, than it is to worship the images these individuals build within, images of their own making, idols that will crumble to dust when the hour of supreme test arrives.

Christ endeavored to have humanity see that mortal life is but a fleeting moment in eternity; he tried to show them the futility of worshiping just the material. He did succeed in teaching the truth to many that there is but one God, the Father, the Supreme Intelligence that rules the universe. And he planted many seeds of truth which are developing and bearing fruit.

Had Christ not suffered while on earth, had he not been crucified at the end, would the truth have been made known to the world?

Paul also was a martyr. Through his martyrdom the Christian religion saw the light. His very sufferings brought the truth more vividly to the minds of humanity in the generations following.

Christ died on the cross that the eyes of mortals might see. Paul also suffered to open mortal eyes. Paul's body was tortured and crushed, but not his spirit. Christ's body

was tortured but his spirit was within the Father while he was making sacrifices that the truth might be brought before the people.

Christ the Master opened the road for us to follow. He cleared the path that our feet may not be torn. He was brave and firm in giving forth the truth. He spoke the Father's words.

Paul followed in his footsteps.

15

THE MASTER AND THE OLD TESTAMENT

This discourse came to us:

It is often said that the Hebrews alone did not find the one God, that other men have come to the same conclusion, but never has another nation come to the firm conviction that there is but one God. Others have believed it in a philosophical way. With them this conviction has been merely a mental plaything that they have used as a toy, but the Jews believed it heart and soul, and it was one of the foundation stones of their national life. There is a great difference between believing a thing in a casual way and making it a fundamental tenet of one's life.

The clear, definite, forcible truth that there is but one God is peculiarly the gift of the Jewish nation to humanity, and no one has appreciated this gift more than did the Master.

In the dark ages men endeavored to give out to the world the truth as they saw it. They fought for their standards and were willing to give up their lives for them. But it was not always for the betterment of mankind that they preached. Many endeavored to overthrow a religion to satisfy their craving for popularity. Many fought for what they considered right and justice to the people.

Not until Christ appeared on earth did the most important truth in its simple grandeur become known. Christ did not try to enrage people against others. He tried to

teach brotherhood, tolerance and patience. His teachings have lived through the ages, teachings to calm the turbulent spirit; they have brought peace into the hearts of those who have followed him and accepted the laws of the Father.

Jesus of Nazareth was born of an orthodox Jewish family. He was raised and educated in the orthodox traditions of the Jews. His cultural background was the Old Testament.

Strictly speaking the Old Testament is not a book. It is a collection of books by many authors and no more sacred than other national writings. It is a literature gathered over a period of many generations. As a history of the aspirations, progression and wanderings of the Jews it is intensely interesting, for we have no other history of other peoples of the period so complete. It mirrors the manners and the minds of the people.

The Old Testament contains some passages of great beauty, and some fine stories. For the cynic it would be hard to surpass the first chapter of Ecclesiastes; for the devout the Twenty-Third Psalm is a fount of crystal water, pure and refreshing; for the true lover the story of Ruth stands forth, a glistening gem.

But most of the Old Testament is overlaid with jealousy, fear, wrath, hatred and bloodshed. Treading one's way through this literature is like being befogged in evil passions, with an occasional gleam of light breaking through.

Some Christians point to the Old Testament and say that therein the coming of Christ the Master is prophesied, while the truth is that his coming was never foretold, nor are any of the prophecies of any special value except as a revelation of the minds making them. The prophets frequently told of a political Messiah, but they did

not foretell the coming of a member of their own race who would put politics and material considerations aside and who would live and die to deliver Jews and Gentiles alike from spiritual bondage, through giving the light of truth to the world.

Some deny that such a man as the Master ever lived. It would indeed be peculiar if he who has influenced the human race more than any other human mortal had not existed!

Some say that Christ was merely a good man, like the prophets of the Old Testament.

Others proclaim him a politician, akin to the Socialists or perhaps the Communists of the early part of the twentieth century. They fail to realize that politicians are ever eager for earthly power and that Christ the Master always refused to accept earthly power. His kingdom was of the spirit.

Still others explain that the Master was an idealistic Jew and can only be understood as a product of the Jewish genius, when he can in truth be understood only when it is realized that he was universal-minded.

The Master was so different spiritually from other human mortals that humanity have found it difficult to understand him. Let us examine him in relationship to the Old Testament, which he knew so well that he could recite many chapters of it from memory. It is impracticable to use the entire literature for this purpose, so we shall take the book of Isaiah, which is fairly representative. Even this book was not written in its entirety by one man.

It is generally believed that Isaiah prophesied the coming of the Master, but that he did not do. Isaiah was a zealous Jewish patriot whose ambition it was for the Jewish nation to be politically independent and so powerful

that the Jews would subjugate and rule other peoples. Isaiah spoke much of the Lord God of Israel, but there is no spiritual uplift in the book bearing his name, for it begins with complaint and ends in horror.

Isaiah ever spoke of a wrathful, revengeful God.
The Master taught that God is a loving Father.

Isaiah's God was the God of Israel, a tribal God, a national God, a God ever interfering in Jewish politics, for religion and politics were one.

The Master taught that God the Father is over all of humanity. He repeatedly told his hearers that the Father is the Supreme Intelligence that rules the universe. How different this was from the teachings of the prophets! They spoke of a tribal or national God, while the Master preached of a God over all; not only a God of the Jews but a God of the Gentiles; not only a God ruling the destiny of this world, but a Supreme Intelligence whose kingdom is the entire universe. Is it any wonder that his hearers, yes even his own apostles, did not grasp this new truth, a truth so great that it failed to find lodgment in their minds and hence it did not appear in their writings?

Isaiah exhorted his people to fear the Lord, to fear Him in abject terror.

The Master invited humanity to come to a loving Father, and one of his favorite sayings was, "Be ye not afraid." He told his followers to come in love and faith to the Father.

Isaiah pronounced judgment upon the women because they were haughty, saying that the Lord would smite them.

The Master spoke kindly to the erring ones of both sexes, asking them to repent and change their ways. He said, "Judge not." He also remarked to those who were self-righteous and censorious, that the one who was without sin should cast the first stone. He himself did not cast stones.

Isaiah at times used revolting language, as did many of the Old Testament writers.

Christ the Master used the most beautiful and elevated language, without traces of coarseness and vulgarity; his language mirrored the purity of his mind and his soul. Its elevation is apparent even where the New Testament writers mingle some of their own thoughts with the Master's utterances. Much that Jesus said was not understood. He often used the language of the soul, the Christ language, which is not readily understood by mortals. Only a soul highly attuned to the Infinite can grasp the meaning of this language, for it is somewhat elusive. Many of the truths uttered in this language have failed to come down to us.

Many of the trees the Master planted were fruitless. He did not give up his work because they were barren. He continued to sow seeds of love and faith and perfect understanding of the Father. Much was lost in barren ground; but much found a resting place in fertile soil where it has blossomed throughout the centuries, and where it will continue to bloom throughout all eternity.

Isaiah told his hearers that the Lord would lead them into evil ways, and then destroy most of the people, thus making of the Lord a monster.

But Christ said in a prayer addressed to the Father:

"Thou leadest us not into temptation, but deliverest us from evil."

Isaiah preached a God ever interfering in the petty affairs of human beings.

The Master proclaimed the truth that the Father has given unto mortals intelligence, and that He has left the individual free to choose; that each person can select his own road but has to assume responsibility for the path he takes.

Isaiah made of his God a Being who visited His wrath upon Egypt and other nations.

The Master told the multitude that the Father does not interfere in such affairs, but that individuals and nations bring good or evil upon themselves according to their thoughts and deeds. If they obey the God laws they create a paradise within. If they disobey the God laws, which are immutable, they bring upon themselves various ills and troubles; that is, they create a hell within. It is for mortals to choose what they desire. "There is no wrath in the Father," Christ repeatedly informed his hearers.

Isaiah's God sent his angel to destroy a vast multitude of men. He was a God of violence and of much bloodshed.

The Master invited his hearers to follow him to the Father's home where they would find love, light, truth and rest.

Isaiah promised the Jews that the Lord would so exalt the Jewish nation that they would be able to exact tribute from the Gentiles, who would be subject to the Jews. His

idea and precept were that the Jews would raise themselves through oppressing others.

The Master taught the contrary. He ever emphasized giving, and his life was a constant gift of self to help others. "Give thyself," was a favorite saying with him. His messages were good news, or gospels, and he told his followers to go forth and tell the good news to all living creatures. Give, give, said the Master. He explained the truth that greatness does not consist in ruling and in oppressing, but in serving, in giving. He who is truly great is the best servant.

Isaiah's God was ever threatening the mortals of earth. The Master never threatened, and he repeatedly affirmed the truth that the Father utters no threats. The Father offers the truth to mortals, but he does not compel them to accept it. He leaves them free to choose their own path in life.

The teachings of the Old Testament and of the Master are generally quite opposite. In the Old Testament the people are taught to cringe in fear and abject terror of a wrathful God who is ever ready to scourge individuals and nations. The people are told to walk through life trembling and with downcast eyes.

The Master tells us to come into the light of truth and turn upwards our faces and not only behold but draw near to a loving Father who gives rest to the weary.

The Master was a Jew, and like all other human beings he took some coloring from his background. He often quoted from the Old Testament, but he did his great work because he refused to be ruled by that tradition. He broke

away from it to such an extent that the Jewish authorities of the day decided that he must be destroyed. Christ the Master never stressed the fact that he was a Jew, but he appealed to all men of all nations to accept the truth. He did not teach that the Father is a provincial God who cares for the Jews above other men. He told the multitude that a human soul is a human soul, irrespective of nationality, and hence worth saving. He was not bound by formulas and creeds. The light of truth illuminated his path, and faith in the Father, "the Supreme Intelligence that rules the universe," was his staff.

He surmounted nationality and race, and he thought and worked universally. He preached love of man for man; love of man for God, who is a loving Father; life everlasting and the opportunity of the individual to go onwards and upwards both in this life and in the life across the border.

The Master is so outstanding and important because he was a human being, and as a human mortal led a life that enables those who open their minds to the truth to follow in his footsteps. What he as a human mortal did other human beings can do. The Master repeatedly affirmed that we can do even more than he did: "Whatsoever I have done ye can do, and in greater measure."

He broke away from deadening rituals and formulas and subsisted spiritually on the bread of life and the wine of truth. "The sabbath was made for man, and not man for the sabbath," he proclaimed.

Not one of the Master's followers caught all of his fire, but how different were the teachings of his disciples from those in the Old Testament! Here is a sermon spoken after the crucifixion by a Jew who followed in the Master's footsteps:

"O ye sons of Israel, ye are tempted of the devil, as are all of the tribes. Ye have sold to him your greatest treasure for worldly gain. Ye have sat in the temple of your Father and chanted your prayers aloud that men might hear and say that ye are of the chosen, but within ye are barren of high ideals.

"Know ye not that when ye come into the temple of the Righteous with evil and greediness within, ye desecrate the Jehovah, the Father? All your wailing, all your chanting, all your shouting will not deceive the Father. It is for such as you that Christ preached, suffered and was crucified.

"Do ye think that going down to the River Jordan and being dipped therein will wash you clean in the sight of God? It is only the baptism of the soul in the light of truth that will save you."

Christ the Master said, "Blessed is he who consecrateth his life to the betterment of mankind, who maketh of himself a spark of light, going beyond and piercing the darkness, thus bringing comfort and peace."

As the Master traveled life's road he found many who were trying to follow the trail of a set purpose, but they became weary and stopped by the roadside. He gave them bread to eat; he told them to hold out their hands and cup them together and fill them with the cooling drink of love and brotherhood; he lit their fire from his own faggots of love and faith and warmed their chilled souls. He gave to them from his abundance a staff of truth to lean upon, also the ointment of understanding with which to bathe their tired feet. He gave to their eyes new sight, and to their sense of hearing he brought words of courage. He helped the weary pilgrims with strength and renewed hope

that they might continue their journey and reach their goal.

The old Testament is full of condemnation and personalities. The Master did not judge others. He gave forth the truth and let others draw their own conclusions. "Let the truth speak for itself," he frequently advised.

Such a firm hold did the Old Testament have on the minds of men that it has largely colored the New Testament. Much that the Master gave forth has been tinted and altered through the influence of the old literature, and many a preacher today thunders in the Old Testament style.

In reading the New Testament we find much confusion of thought. And why? Because man has drawn from his imagination instead of adhering strictly to the truth, thinking to please the people. A trifle of self-vanity has also crept in.

How much greater these chapters would have been, how much more sublime, if they had been written in a simple and straightforward manner, merely giving the actual life, words and deeds of the Master. Instead of confusing the mind of the reader they would then stand out bold and clear in the light of truth. It was the truth the Master gave to humanity, the simple law of truth and love and life everlasting. He told his hearers to live the love and the truth and the faith within and without, which would make harmony on earth with the rhythm of the God love murmuring through the light of peace.

16

HEAR THE MASTER CALLING

These words were also given to us:

Christ has been credited with great healing powers, and he helped many sufferers because he was so well attuned to divinity that he knew and lived the truth. Here is the great actuality the Master gave forth on these occasions:

"This day I live and have my being in the Father. He liveth, moveth and hath His being within me. Therefore it is the Father's love I send forth. I speak to you in the spirit of the Father, the Supreme Intelligence that ruleth the universe."

This was the great power the Master used in healing the sick and raising out of sin the wanderers. On such occasion he would add:

"The things that I have done ye can do and in far greater measure. These are the words that I have received, the truths that have entered into my being, the great power, the strength, that enableth me to do my work on earth. Repeat and repeat these words until the true significance of their meaning saturateth your entire being. This is the power, the magnetic force, that will enable you to give forth the true message of the Father."

When Christ was on the cross of Calvary, these words, these truths, were his. He knew that God could not be

crucified; it was but the flesh that covered the God thought that was pierced by the nails. Even then the Master sent out the thought from his soul: "The flesh may be pierced by the nails of doubt and physical suffering, but know ye that nothing can harm the Father that liveth within. Let this strength, this truth, be the light to show you the way."

For years the Master gave out to humanity the truth about life everlasting:

"Open wide your mind to the truth of individual, personal existence in the next life. Fully realize that after passing through the door of death the spiritual part of man continueth as a personality and hath the opportunity to live and progress in fuller measure than is possible on earth."

That message of divine truth and wisdom Christ gave to the world. He wanted the mortals of earth to know that after crossing the border greater opportunities await them. He wanted them to know that the life within, the soul life, the life of the spirit, is then laid bare. He wanted them to know that then the soul or the spirit is no longer fettered with the body of flesh that holds the individual in partial bondage while he is on earth. The spirit, the soul spirit, is free to rise higher and higher, gaining understanding and wisdom in the flight upwards.

So the Master preached. He lived and he died to spread this truth. He lived and he died to arouse humanity from their sleep and awaken them to the great lesson of life everlasting and the opportunities to progress. He opened the doorway that human eyes might see the great possibilities that lie beyond.

When mortals realize that life beyond has such great possibilities they will strive harder while on earth to make themselves fit to enter the higher realms of understanding.

They will live in a cleaner, purer atmosphere on earth after they have cleansed their inner world of the gross, material thoughts. The downtrodden will rise and cast off their burdens that they have felt as a yoke of oppression. They will gain freedom in understanding, confidence in themselves and rise to higher standards of ideals.

Christ the Master when on earth endeavored to teach this, to raise the lowly and to give strength to the weak. He gave forth the truth so that the mortals of earth would have spiritual understanding, soul understanding, understanding in the world within, so that they would grasp and realize the life everlasting. He wanted them fully to comprehend that if mortals progress spiritually while they are on earth they will reach a higher realm of understanding when they step across the border.

In time the world will realize the Christ life. They will understand that the Master was so spiritually attuned and developed that he communicated with the Father while he was still on earth, something that it is difficult for most mortals to grasp.

He also sent forth this good news:

"Sinners, know ye that those who repent of their sins and wash themselves clean, their eyes shall be opened and they shall see the Christ light that will show them the way."

The Master sent many calls out to his fellow mortals, most of them having been but little heeded:

"Mortals of earth, before ye lie down to rest, purify your hearts and souls in the light of love and truth. Cast out all selfish thoughts and know that where the mind is pure the God spirit resteth within."

Christ often told his followers to give, to give freely.

The greatest gift of all is self, and hence he would say, "Give thyself." Often he would add to these words: "Give thyself. It is the Christ spirit calling. Let the floodgates open that the water of healing truth may enter and wash thine inner self in the fount of truth and enlightenment."

Another call is this:

"Weed your garden of thought. Ye attract the good that ye send forth."

Those who send forth evil attract in kind.

The Master constantly reminded his followers of life in abundance, life everlasting:

"Ye mortals, open wide your minds to the truth of life everlasting."

He spoke not only to those who went about their work on earth, but to those who were about to cross the border:

"If a soul is starting on its journey across, be not afraid. Lift up thine eyes and call to the Father: 'Cleanse me and make me fit to enter.' It is my will that thou shouldst follow me."

The Master ever loved the Father and worked for Him. He did his best to bring humanity to the Father. Hear his words:

"Turn ever thy spirit to the Father each night
And ever greet the Father each morn.
For evening is the end of a blessed day
And morn is the birth of a new opportunity.
Ever give praise to Him who gave thee the gift of life,
Life that will never end."

The Master lived in the shadow of the cross for many years, but in his sight it was illuminated, for he knew that that cross was the door that opened to the great beyond.

It was the way to the Father's home. But ye of earth, can ye realize the sharp, jagged stones that pierced his feet on that journey? He never looked backwards, he never faltered, and oftentimes he would say when his feet were weary and bruised, and his heart bled, "Father, I care not for the bruises of the flesh, for the suffering of this mortal body, if I can but lead a wandering sheep to the fold."

How many mortals of earth would suffer as the Master suffered and say in all truth and sincerity, "I care not for the suffering of the body if I can but lead a straying sheep to the fold?"

What a shepherd was Christ, ever watchful, and how tenderly he cared for the flock!

The words came to him from the Father: "Thou art the divine shepherd that I have sent to earth to watch over wayward sheep. When they stray, call to them, 'Come ye back to safety; come ye into the warmth of the fires of love.'"

Often the Master went up onto the hillsides and looked and saw the sheep straying, going from him. It was then his heart bled. He would call: "Come ye back where the fires of love are burning and ye will find a welcome here. Stray not far from home in the mists where ye will be lost. Listen to my voice. It is the Father calling through me. Come back where ye will be safe. Heed the call and look upwards and see the door to the Father's home which is open for all. There is a welcome there for those who follow in the right spirit, for I am the shepherd and guide to lead you to that home, to the fold where warmth and safety from preying animals await you. Follow me and ye will not want."

So few of the people of earth have realized that Christ the Master is still the shepherd and is calling, ever calling, "Wander not away."

THE MASTER SPEAKS

"Listen to me. It is the Master speaking. Raise your heads and face me. Come out from the shadows of sin. Let your sight become accustomed to the light. Ye are hearing the words of truth. I wash your souls in the Christ love of purity and wholeness."

In these words the Master calls to the multitude. It is the expression of his soul thoughts when he winged his flight to his Father's home, unspoken at the time, for his mortal lips could utter no sound.

All humanity to the Master is as one. All cries for salvation condense to one cry. He answers that cry in these words: "Be ye not afraid to lift up your voices in supplication to the Father. Speak the words that lie deep within your souls, for ye are in the wilderness of doubt. Seek ye the way, the light from the open door of faith. I came that ye might see the way."

CASTING OUT THE TEMPTER

"Why seek ye me to cast out the tempter that cometh within you? Is it to me as a man ye plead to help you and to show you how to cleanse yourselves, to thrust out satan that now dwelleth within you, or is it the Father who speaketh through me that ye are beseeching for help?

"If it is to me the man ye plead, ye plead in vain, but if it is to the Father that ye come for help through me, lift your voices and ask the spirit that dwelleth within me, which is the voice of the Father, to help you to cast out the tempter that dwelleth within you, bringing unto yourselves woe and misery.

"But remember, in seeking divine help, the voices that ask must come from the depths of your souls. If ye ask just for the moment and from the lips only, ye are not seeking for help and ye are continuing to shelter the tempter, which is satan, within.

"When ye ask the Father for help, stand erect and lift up your faces and look above, and be ye not afraid to look unto the Father. Those who come to the Father with bowed heads, kneeling in submission, sound a false note.

"Those who come in all earnestness and in all truth to beseech the Father's help come with raised heads, and they are not afraid to face the light.

"Ye earnest seekers for the truth, know that the Father is All-Good and All-Mercy, ever ready to help.

"Know ye who the Father is?

"The Father is Light, Divine Light, so that when ye open up your souls that Light which is the Father will enter and make your inner world beautiful and clean and clear.

"This great blessing, this divine knowledge, is for all who seek and ask, so when ye come to me seeking for help, ask not of me the man, but ask of God the Spirit who speaketh through me."

So spake Christ the Master unto his disciples.

TO THE MORTALS OF EARTH

"The mortals of earth have bartered their souls for gaudy trappings. With tarnished lives they stand at the border. What is left to cross the line dividing them from eternity?

"Their cup is empty and they cry out with thirst. They have cast away their bread and now they hunger and expect to be fed. Famished, they beg for crumbs from the Father's table. He offered them food and drink, but then they turned aside.

"Now they must work for every crumb when they cross the border.

"Those who have this warning must profit by it, for mortals are judged by their opportunities. Those who do not eat and drink when food and drink are placed before them may see the time when neither will be offered.

"For that is the divine law.

"I have blazed the trail for humanity to follow."

So spake Christ the Master.

UNTO THE VICTORS

"Ye who have gone forth as an army unto yourselves have returned to me as victors, glorified in your victory. In your march onwards to establish the truth, to make known the laws of the Father, the laws that endure throughout all eternity, unchangeable, ye have sounded the trumpet call to arms: 'Come, follow me. I lead the way to the Great Captain who hath planned for the good of humanity.'

"Upon your breasts as victors I place, that all the world may see, the jewel of service. Your feet have many times been weary in your march, but your souls and your purpose have never lagged. For this service I place upon your heads the glowing crown of the Father's love. It hath lighted your way through the shadows, through the brambles, to peace and divine understanding."

So spake the Master to some of his devoted disciples.

THE MASTER'S BLESSING

"My beloved disciples, I come before you this day. I take the leaves of this book that ye have worked so faithfully upon, and I place them upon the altar of divine knowledge, where truth spreadeth its light of divine blessing. I turn the leaves and upon each one I breathe a blessing. On each leaf I place love, for throughout all of these leaves ye have written the truth.

"As I come to the last page I place my seal upon it, idealism fulfilled, the truth of my work handed forth to humanity.

"I bless you and I bless your work, your faithfulness and your service, and over this work I pass to you the bread, the sacrament of holy truth; break and eat thereof. I pass to you the cup of life; drink.

"And may God's blessing rest upon you, for ye have indeed given your service in His work through me. Amen."

So spake Christ the Master.